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THE
WOODSTOCK LETTERS

VOL. XLI. No. 3

THE JESUIT FARMS IN MARYLAND.

Facts and Anecdotes.

THE NEGRO SLAVES.[1]

During the interregnum the Blacks there had grown up into a most lawless lot of negroes. When Father Henry then took charge of Bohemia he sold the greater number of them in 1818, but he got into difficulties with the authorities, for the expenses of the sale and the prison fees amounted to $300. As Father Henry's Account Book has not been preserved it is impossible to say how many were sold, on what terms, or what became of the money. Two years after Father Kenny was sent over from Ireland as Visitor of the Mission, amongst other things to bring about a unanimity or conciliation between the Trustees of the Corporation and the Superior of the Mission in regard to the administration of the farms. On April 24, 1820, Father Kenny wrote to Father DeBarth, the manager of Conewago; "All the Trustees are quite content with the arrangements I have made on the Temporalities, and are desirous to have them carried into effect. They seem inclined even to part with the slaves and to let the lands out, or to manage them without negroes. This of course is no order of mine; I leave this to themselves, but such a change cannot suddenly take place or even without a sure prospect of its being for the better." This conciliation between the trustees and the Superior was brought about by making him the President of the Corporation and his consulters the trustees, 'et sic omnia composita fuere.' In the meantime only a few servants were sold, and the managers were allowed with the consent of the Superior to exchange women, to give them an opportunity to marry; moreover the surplus money from St. Inigo's and St. Thomas' Manors

[1] Continued from the June number.

was to be spent in erecting suitable buildings in those places for tenants, which last provision was made, I presume, in preparation for renting out the farms as soon as the slaves should be sold.

In 1830 Father Kenny came back to America to finish the Visitation, broken off in 1821 by the death of Father General. He made out a report for all the residences, houses and farms—among these I will pick out the "observations made by Rev. Father Visitor at the Residence of St. Francis Xavier, Bohemia, Cecil Co., Md., June, 1831," not in his own words, but in those of Brother Heard, upon whose statement Father Kenny's observations were based. Brother Heard's statement was made in answer to questions put to him after the fashion of the Formula scribendi.

"Slaves, males 5, females 2: males under 18, 2; females under 16, 1. Males married, 3; none of their wives belong to us, and one of those men married a free woman of the worst character; she has lived in wickedness for many years; another of these men has married a slave woman, who since has turned methodist; the third has lived three years with a married woman whose husband has left hir some year before; but now he has left hir and tells me he is married to another, without asking leave of anyone. The greatest number that lives together is four: one old woman, hir little daughter of 10 year, and two boys of 14 year. Illegitimate male children on the farm for twelve years, one. We have two that gets drunk 10 or 12 times a year and some Times Fights at home and abroad. As for their honesty I have not hearn any complaints against them abroad, and for what they take at home is not of meterial consequence, though I have to take all possible care to prevent it."

"The people sold at common price would bring $1,050. Jacob $250, Gim $250, Tom $250, Jerry $150, bill $150, the little girl would have to be given to support the old."

While Father Kenny was there he instructed the Brother how to keep the Account Book, which had not been used since August 13, 1799, when the Abbé Marechal left Bohemia for Baltimore. The Brother began well by placing the date 1831 on two pages, under the caption of Charge and Discharge, the Irish way of saying Debtor and Creditor, but after a few entries he used his own way as more intelligible. On the last pages of the book he recorded hissales of negroes:

Jan. 23, 1832. Sould Jacob To Jacob Caulk for 9 years and 6 months for $250
after that Term of years he is to be free.
Feb. 5th. Sould James To David mackey for 10 years for $150
after that Term of years he is to be free.
Jan. 23rd. Sould the little Boy Jerry to Alfred B. Thomas for $150
Feb. 2nd. Sould phillis and mary To Wm. & Joseph Craddock. mary 9 years old and phillis 54 for the sum of $80.50
Sent Lucy & Betsey to St. Joseph's."

The men to whom the servants were sold were our neighbors, Thomas and Craddock our tenants. There is no mention of Tom in the Brother's account, but he was sold too, because Father Kenny in October, 1832, wrote from Bohemia. "Brother Heard has disposed of all his slaves except a boy." This boy was called Bill, and Bill remained a servant at Bohemia till 1852; and with Bill there was another boy, called Sam, who came from St. Joseph's to help Bill; Sam appears in the expense columns till 1859. Bill and Sam were very faithful servants, and the Fathers always gave them a bonus at harvest time and fifty cents extra for a Christmas.

At St. Joseph's there were eleven servants in 1803: Nan 45, Paul 43, Mary 38, Matt 32, Sam 30, Hannah 22, John 18, Maria 5, Ned 2, Tilly 20, and Tom 24. Tom ran away on April 8, 1803, and Tilly was carried to Baltimore by Mrs. Price, so there were only nine left. In 1830, Father Hardy sold three of his servants, and then he had left: Ned and Tom about 30, Michael who was hired out for $40 a year, Nancy 70, Lucy 18, and Beller 17, (the last was hired out) and the boy Sam. The only ones of these who had been on the farm in 1803, were old Nan and young Ned; Lucy and Beller or Bettey came from Bohemia in 1831, and the boy Sam was sent to Bohemia in 1833 to help Bill. This is Father Hardy's report about his negroes to Father Kenney in 1831: "With regard to our servants I have but little to say favorably. Very few regard the frequentation of the sacraments, and most of them I fear are immoral. Old Nancy is a good woman, the boy Sam does very well, Ned is a good man as a servant, and as a Christian careless and indifferent. The rest sometimes go to confession and communion, but they

are unworthy of the least praise. Admonition is of little avail with most of our servants, and surrounded as they are by methodists, free blacks and careless colored Catholics, their reformation willbe difficult. The Brother is unpopular and will never rule the servants, who are determined to oppose him in their sly way, right or wrong." In 1839, after the slaves had been sold on the other plantations, there still remained at St. Joseph's Old Nancy, Michael and his wife, Ned and his wife, Sam and one or two others; Ned was hired out at $40 a year until 1863. As I cannot find the Charge and Discharge book before 1855, I do not know what became of the others.

Even after Brother Heard had sold his slaves at Bohemia, he employed some of the negroes who had gained their freedom before. Thus he engaged our old Joe, who got the surname of Wells, for many years at $40 a year and his working clothes; and Jane his wife used to cook for him at $2 a month. Every year he made a new contract: "I promise to give to our old Joe $40;"—then it is $50, and finally $55 a year and working clothes. He made the same kind of contracts with David, surnamed Bayard, after the Knight without fear and reproach, and Dick Johnson; and there was also a Dick Lilly who helped Sam and Bill long after the headings of "Charge and Discharge" were changed into "Reseved and Paite," and when the war prices were put on such ordinary things like a pair of "drors, shirtbatins, sosbentoes, sopp, mosterd, dost-pans and aggbeeters."

Father Kenny in his Visitation of 1831 was kept pretty busy going around on all the plantations. He examined the Account Books, added up columns and struck balances; when there were no books because the Superior kept everything in his head and the rest in his pocket book, the examination was not quite so satisfactory perhaps but very easy. Then he examined the farms, the houses, barns and quarters and everything else, and put an evaluation on them, as if we were going to sell out. The fact is we were going to sell out, but Father General, before the reports reached him, sent over word "You had better hold on to your lands and improve them;" and we are going right on improving them every year, and the taxes are going right on improving also at the same rate. According to the Concordat signed by Father Charles

Neale, the Superior of the Jesuits in America, and Bishop Dubourg, on March 19th, 1823, the Superior promised to send with the Fathers and Brothers, who should go to Missouri, at least four or five or six negroes, to be employed in preparing and providing the additional buildings, or in cultivating the farm. Father Van Quickenborn left White Marsh the following April, but he did not then take the black servants with him. Having returned in 1829, Father Peter Walsh wrote to the Father Dzierozynski that he would like to see Father Van Quickenborn before he went West. Father Dzierozynski answered on May 29th, ',discessit Missouri cum turba Nigrorum, deducta ex White Marsh." I have not found out how large the crowd was, but in Father Kenny's "Instructions" of 1832 the following names appear: There was a Norley at St. Charles, a Robert at St. Louis, a daughter of Protase at Florissant: one of Jack's daughters was at St. Charles, and Jack himself and another daughter were around about too, and also Tom and his wife Molly. The historian of Missouri may be able to add some more names by looking up the records.

When the slaves saw Father Kenny going around from plantation to plantation and making all kinds of inquiries they got somewhat suspicious; in fact, Father Havermans wrote from Newtown to Father George Fenwick in 1832: "The slaves have heard they have been sold or are going to be sold: they are in suspense and I hope they will continue to work." And their suspicions were not altogether without foundation, since Father Kenny wrote to Father Neale at St. Thomas'. "Let me know how many blacks you have and what kind. Mr. John Lee and Horsey wish to purchase for plantations in Louisiana," but some time after in his letter to Father McElroy at Frederick, Father Kenny put off the sale saying, "When you see Mr. Horsey or Lee, tell him his letter came too late. My letter to them gave my final answer as to proposed purchase of slaves."

Now such rumors even in those days used to travel westward, just like the people, and Tom and his wife may have become uneasy and right off they went to some one that could handle the quill and got him to pen the following letter: "St. Louis University, Oct. 23, 1833. The Humble address of Thomas Brown, a man of colour, most submissively sheweth that he and

his wife are poorly treated by Rev. Father N., President of the University of St. Louis, who is my present Master. I have been a faithful servant in the Society going on 38 years, and my wife Molly has been born and raised in the Society, she is now 53 years of age. Now we have not a place to lay our heads in our old age after all our service—we live at present in rotten logg house so old and decayed that at every blast of the wind we are afraid of our lives and such as it is it belongs to one of the neighbors—all the rest of the slaves are pretty well fixed and Father N. wants me and my wife to live on the loft of one of the outhouses where there is no fire place, nor any way to warm us during the winter, and your Reverence knows it is cold enough here—I have not a doubt but cold will kill both me and my wife here—to prevent the evil I am willing to Buy myself and wife free if you accept of 100 dollars, 50 dollars I can pay down in cash, the rest as soon as I possibly can. Revd. Father, consider this is as much as I can raise and as much as our old Bones are worth; have pity on us, let us go free for one hundred dollars or else we will surely perish with the cold —Oh! Revd. Father hear my petition, be pleased to take my case into consideration, and I will pray for you while I live—I impatiently remain yr. Reverence's Most Humble and obedient servant. Thomas Brown, a coloured man. N. B. please direct your letter to Patrick Walsh Justice of peace in St. Louis to be forward to me at the College." The Mission records can tell us perhaps what became of poor Tom and Molly.

THE SALE.

In 1833, the Maryland Mission was erected into a Province, and Father Wm. McSherry was made its first Provincial, and at the suggestion of Father Kenny he made St. Thomas' his official residence. Here then the final sale of slaves began. In 1835 four women were sold from the Manor for $1300, the average price being $425 a piece; then a man by the name of Hoover came along and purchased from ten to twelve more for $6000, but after he got them he noticed some physical defects in them and he knocked down the price to $4.800; then there came Henry Johnson in partnership with Thos. Jennison and they took eleven blacks from St. Inigo's for $7,182, whereof they paid $2,500 in cash, the balance

in Notes. Father McSherry gave Father Carberry $1,500 of the cash to pay his debts at St. Inigo's, and put the balance into the Arca. The next year Johnson paid his first Note of $2,180, and in 1839 the balance with interest $2,491.14, with a defalcation of $400 for physical defects, which brought the average price from $653 to $616 a head. These sales to Hoover and Johnson ran pretty high, but they must have got the cream of the negroes. There were also some minor sales to the neighbors, v. g. to Joshua Clark at White Marsh, and to Mr. Boswell at St. Thomas', which however were probably made to unite husbands and wives who resided on these estates.

The Provincial Congregation was held in July, 1835, and the Fathers deliberated on the postulatum to sell the servants. After having considered the matter and formulated the reasons, they sent it to Father General. The reasons given, may be summed up under three heads: the Fathers who have charge of the farms and negroes, neglect their spiritual duties—the servants are unprofitable—the farms if hired out to tenants would be more productive. The reasons under the first head had the greatest weight, for here the cunning of Satan, or of the "farming devil," as Father Debarth called him, came into play: his trick was to give them a passion for farming, "and in order to hinder the children of St. Ignatius to become good missionaries, he would try to make them bad farmers, and thus the spiritual is neglected and the temporals ruined." The answer to the postulatum was: This matter needs further deliberation and cannot be decided on the spot. So they went on deliberating for a whole year, and finally on December 27, 1836, Father General approved of the sale of our servants, but only on the following conditions, namely:

"1. That they have the free exercise of the Catholic religion and the opportunity of practising it.

Therefore a) they are not to be sold except to proprietors of plantations so that the purchasers may not separate them indiscriminately and sell them;

b) it must be stipulated in the sale, that the negroes have the advantage of practicing their religion, and the assistance of a priest:

c) that husbands and wives be not at all separated, and children not from their parents, quantum fieri potest.

d) if a servant, male or female, have wife and husband on another plantation they are to be brought together, otherwise, they are by no means to be sold into a distant place:

e) that those who cannot be sold or transported on account of old age or incurable diseases be provided for as justice and charity demands.

2. That the money received from the sale be in no way spent in making purchases, nor in paying of debts, but it must be invested as Capital which fructifies. The best way would perhaps be *ground rents* in the cities especially of Pennsylvania and New York—but in this you shall have to ask counsel both from ours and externs.

Of everything that is done in this matter your Rev. will inform me as on it depends the subsistence of the Province, namely for the Novitiate and scholasticate. Therefore act with consideration and consultation and prayer, in order that the business may proceed for the good of the Province and the Glory of God."

Rev. Father Thomas Mulledy, the new Provincial in 1838, was heart and soul in disposing of the Blacks, but it was difficult to find proper purchasers. He began the disagreeable work by selling a boy from St. Thomas' for $450 on May 4th; a few days after Mr. Henry Johnson, Governor of Louisiana, and Dr. Beatty, both of whom owned very large plantations in that State went down to St. Mary's by stage coach to meet Father Mulledy and take a look at our negroes. In the meantime a list had been prepared on each of the estates, giving the names of the negroes with their ages and relationship, and also stating the fact when any was married off, that is to say, when the husband or wife belonged to another estate—there were 272 in all. When the time came for being transferred to their new master, some of them who dreaded the trip to Louisiana ran away, but only one or two ran far enough to get away.

On June 12th Father Mulledy wrote to Father McElroy. . . . "I am now so busily engaged in trading off our negroes, that I know not when I shall be in Frederick. . . . I find it difficult to dispose of our servants to persons in a Catholic neighborhood—I have now a fine opportunity if we agree upon prices. Purchasers wish to price each individual servant, giving high prices for the young and stout and diminishing

for the elder and children. One yesterday presented his prices for men, young, say 20 years, $800, ditto women $650—and so on diminishing something for every one above 25 and under 18. I told him, I wished an average price—he made out one by adding his different prices together—which amounted to $345 per head. I told him he must make his average come to $400 at least—before I would even deign to consider his proposition. Tell me what do you think of $400 round for young and old—leaving out all of 60 and above for separate agreement—and counting all under one year with the mother as one. Father McSherry thinks it a fair price—let me know what you think of it. I would be willing to take $450."

On June 19th, 1838, the Agreement was signed between Father Mulledy, and Jesse Batey and Henry Johnson, by which Father Mulledy sells to them 272 negroes (then comes a long list of their names and ages) and will deliver them at Alexandria, D. C., 51 of them as soon as practicable, the rest between the 15th of October and the 15th of November, with their clothes, beds, etc.

Jesse Batey and Henry Johnson agree to pay for them $115,000, namely $25,000 on the delivery of the 51, and the other $90,000 in ten years at the rate of 6 per cent. interest per annum, paying each year $18,000 beginning the annual payments five years after the last delivery of the negroes. Moreover the purchasers are to place the negroes on their plantations in Louisiana, and to mortgage their plantations together with the negroes in order to secure the payment of their notes.

Now at the end of June, 51 negroes were put aboard a brig at Alexandria, 27 from St. Inigo's, and 24 from White Marsh, in reality there were 3 more from the latter place, but as they were babies they counted as one with their mothers. The expenses of bringing them from White Marsh to Alexandria amounted to $21, and the expenses for the St. Inigo's people to $143.06. None of the negroes from either place was over 45 years of age, 26 of them were under 18; one family from St. Inigo's consisted of 12 persons, another of 9, the other 6 were unmarried men; the White Marsh families consisted of 5 persons each. On June 27th, Mr. Batey wrote to Father McSherry at the College: "The girl Eliza has not yet arrived- I hope she will be sent down soon, as it is absolutely necessary that the Brig should clear the custom house to day."

On July 6th cash was received from Johnson for negroes and discount $23,214.

On the following 10th of November 64 negroes were sold to Jesse Batey of the Parish of Terre-bonne, La., for $27,057, in five installments with mortgage on land and servants. On the same day 56 negroes were sold to Henry Johnson of the Parish of St. James, La., for $27,057 payable in five installments with mortgage on land and servants; and on November 29th, 84 more negroes were sold to Henry Johnson for $29,163, also payable in five installments. In this last sale there were more old people than in the former ones; moreover all those who could not be sent on November 10th on account of some mishap, like running away and thereby breaking up the family, or delay in exchanging and bringing back the deserters, were reserved for this last cargo. Therefore from the 31st of March, 1845, each year for five years Jesse Batey engaged himself to pay $5,411.40, and Henry Johnson $11,244.00, or each year $16,755.40, or altogether $83,777.00 and this added to the $23,214 received for the 51 sold the June before would make $106,991. The first sale averaged $422 a piece, the second $483, and the third $347.

Certain deductions however have to be made. Thus Father Carbery had to buy back from Johnson a female servant already sold to him, and the Province paid $648; Jesse Batey claimed a reduction of $432 for Eliza, the girl that was left behind when the brig sailed from Alexandria on June 27th, 1834, and another reduction of $877.76 on account of two infirm servants, nearly useless; Mary Fenwick also was paid $721 for the two servants she sold to Johnson with ours, and then the Procurator had to pay $3 a month board for old Sukey, a colored servant, they could not take along; and for several years some old people at White Marsh had to be supported.

Jesse Batey paid all his notes in due time, but Henry Johnson defaulted in his payments in 1842; moreover he had sold some of the servants and removed others to another plantation, thus destroying the security he had given in payment of his notes. By means of lawyers however the difficulty was straightened out; he had to restore the slaves or replace them, a new mortgage was given, an extension of time was allowed and payments were made easier. Finally the last note of $11,918.00 and $980 interest were paid on May 20th,

1862 by Mr. Thompson who bought the plantation with its encumbrances; and two years after, all the slaves were made free by the government.

Rev. Father General ordered that the money derived from the sale of the negroes should be invested and remain as a fund. By some oversight a part of it was applied to the extinction of the Archbishop's pension, $8000, and part to the payment of very pressing debts, and part to loans to Georgetown College. Father General wrote on March 4, 1839: "Doleo equidem, partem summæ capitalis, quæ ex venditione provenit esse jam alienatam; debuisset enim solum fructus expendi, capitale nunquam." In the following July the Provincial took a trip to Europe, and was stationed at Nice to look after the spiritual welfare of English tourists. It has often been said that he was sent there, because he sold our servants without permission, but that is not so, as we have seen. There are many reasons why a man may be sent to another place, and very often we can only guess.

In 1843, Father General inquired about the Negro-fund, and said: "Your Rev. must remember that the money received from the sale of negroes could not be spent for various uses, but had to be preserved as an investment. Please tell me whether that has been done." Even as late as 1851, the Provincial was asked about the fund, and told he could not spend it. As the answers were sent to Rome, I can not satisfy my own curiosity, much less anybody else's; and in going through all the account books I simply found this; that Father Mulledy, the same month he received the money from the sale, loaned $15,000 and $6,800 to Georgetown College and paid $8000 to the Archbishop. In 1861, the Father Visitor decided that the College was indebted to the Province for $14,000, and that is all there is about it. Whether that $14,000 represented the negro fund I am unable to say. The fund disappeared no doubt in paying off debts and saving interest.

It might be interesting to know what became of our negroes in Louisiana. They were transported to Ascension and Iberville Parishes, and there distributed on two or three big sugar cane plantations, about sixty or seventy miles north of New Orleans on the Mississippi River. Aunt Louisa at St. Inigo's told me that she corresponded with them pretty regularly' and that they were getting along pretty well. Aunt Louisa,

however, it must be remembered, like the ordinary slave, was not very proficient in writing, except perhaps that they could sign their names by making a cross at the bottom of the letter. Nevertheless Father Van de Velde, S. J., who had been at the White Marsh Novitiate under Father Van Quickenborn, and went to Missouri with him, wrote the following letter to Father Mulledy, from Cincinnati, March the 28th, 1848.

"I deem it necessary to write to your Rev. on a subject of great importance. Whilst I was in La. last month, I spent a few days in the Parishes of Ascension and Iberville. Whilst on a visit to one of our former St. Louis students, Mr. Wm. Thompson, I found that he was owner of a great number of the colored people that once belonged to the Province of Maryland. About one third of the whole number reside on his plantation, which is adjacent to Senator Johnson's, and not long since formed a part of the latter, and if I am not mistaken, Mr. Thompson is in some kind of partnership with Mr. Johnson. On my expressing a desire to see some of the colored folks, who have near relatives, brothers, sisters, etc. at Florissant, Mr. Thompson had the kindness to assemble them and allow me to enquire into their circumstances, etc. They are all very good people, industrious, faithful, moral etc., the character given to them by their owners and their neighbors. But they have scarcely any chance to attend to their religious duties, and the children, several of them not yet baptized, grew up without any religious instruction whatever. Mr. Thompson's plantation is about ten miles from Donaldsonville, where there is a Catholic Church attended by the Lazarists, and to reach it, they have to cross the Bayou Lafourche, some of the stoutest can walk it, and do so sometimes—but very seldom—as the distance is so great and their services are generally wanted at home. The women and children have a cart at their disposal, but they scarcely ever use it; and the cart after all could accomodate but a very small number. Then all they can do is hear Mass, the sermon being always in french, which they do not understand. Some of the women told me *weeping* that they had not been to church for more than a year, and these women appeared strong and healthy, but they have either to attend to their children or to household work and cannot absent themselves so long.

Hence you may judge how it fares with the aged, the infirm, the children, etc."

"I have endeavored to prevail upon one of the two priests at Donaldsonville to visit them sometimes, say once a month, to say Mass for them and to instruct them etc., and Mr. Boulier's coadjutor is very willing to do it, but he cannot go on Sundays, and on week days the people would have to work, and many would not be permitted to attend."

"It seems that one of the conditions of the contract your Rev. made with Mr. Johnson was that they should have a chapel and that they should be permitted to attend to their religious duties: The above account must convince your Rev. that this condition is not complied with. Besides, at least one half, if not two thirds of the colored people that have come to La. from the Maryland Province, live on two other plantations, far distant from any church—one on Bayou Tabou, the other on Bayou Mango, where they never see a Catholic Priest. The neighbors (of Mr. Thompson and Gov. Johnson) all say the latter has been very unfortunate in business, and though he might be willing, is unable to build a church for those who live on his and on Mr. Thompson's plantation. I have held a kind of consultation with Rev. Mr. Boulier and several of the neighbors (of Gov. Johnson) on the subject, among them were judge Duffeld and John Elder, of Baltimore, now son-in-law of the former, whose plantations are not more than a mile from Mr. Thompson's. They are all willing to contribute towards the erection of a church, provided it be built on *neutral* ground, so that their own colored people may frequent it, be instructed etc. Mrs. Thompson, an excellent Lady, a recent convert to the Catholic Church and the daughter of a respectable merchant in Louisville, is extremely anxious to see this plan carried into execution; all the people love her, appear much attached to her, and call her a good, kind mistress;—but her husband, Mr. Thompson, is an Episcopalian and is rather indifferent on the subject. Now one of the neighbors, Mr. Elder or judge Duffeld is willing to give a large lot on which to build the church, and in process of time a presbytery or parsonage; and all the rest are willing to contribute handsomely, provided the Province of Maryland will head the subscription list. When I enquired what sum they would consider it reasonable for the Prov. of Md. to subscribe

towards the good work they all agreed that $1000 would be a fair contribution, and that if they obtained it, they would raise the rest (at least an equal sum) among themselves. It was observed too that the said $1000 might be taken from the next payment of the interest, and that Mr. Forstall might be directed to pay over that amount to Rev. Mr. Boulier, who would act as treasurer and disburser, and who promised that if a church be built on the plan proposed, his coadjutor would attend it regularly once or twice a month, and would remain two or three days at a time in order to instruct the children, hear confessions, etc., and I promised on my part to write to your Rev. on the subject and assured them that I had no doubt on my mind but that you would willingly and joyfully contribute to the good work. To tell you the truth I am of opinion that the Prov. of Md. is in conscience bound to contribute to it, and thus to provide for the salvation of those poor people who are now utterly neglected, and whose children grow up without any notion of Religion. Justice as well as charity require that their former masters should step in and aid other well disposed persons to procure them the means of salvation."

"I therefore entreat your Rev. to lay the subject before the Provincial and his Consulters and to lose no time to provide for those poor abandoned people, who though neglected are still firmly attached to their religion."

"With respect to those who are at Bayou Tabou and Bayou Mango, I scarcely know what plan could be adopted to better their circumstances unless their Protestant masters would be induced to procure and support a Priest for their benefit. Mr. Johnson will probably be still in Washington, when this will reach you, and might be consulted as regards the manner of providing for the spiritual welfare of the colored people now residing on those two Bayous, but with respect to those who reside on Mr. Thompson's and his own plantation, opposite Iberville or Montgomery Island, I would strongly advise your Rev. to adopt and execute the plan I have suggested and to do it without delay."

Father Van de Velde wrote another letter of the same purport to Father Brocard, the Provincial, November 27th from Fredericktown, a small city somewhere in Maryland. He probably received an answer to his last, telling him that the Province of Maryland had done all

it could to provide for the negroes, to which he replied: "Je me puis tromper, mais il parait que la Province du Maryland est obligeé en conscience de leur procurer ce secours, et de faire quelques sacrifices a ce sujet."

There is no way at hand to find out the true state of the case in regard to the priest on the Louisiana plantations. In the first place I would remark that Governor Johnson and Dr. Batey were thoroughly honorable men both on account of their high position in their State, and on account of the confidence the people of Louisiana had in the governor by electing him for several terms to the U. S. Senate. Moreover on November 6th, 1838, Father Grivel wrote to Mr. Lancaster: "Governor Johnson will have a priest at his plantation every Sunday and Holy days. This last year the priest had been there 35 times and he paid him $185 for his trouble." We may then be sure that Mr. Johnson did fulfil his part of the contract as well as he was able.

Dr. Batey paid his Notes regularly as they fell due, but after some time the Governor fell into such financial distress that he could not pay even the interest on his Notes, and to support his credit he was obliged to sell some of the slaves from his plantation which was in violation of the stipulations and the mortgage. When therefore the Procurator had appointed Mr. Forstall our Attorney at New Orleans, to look after our interests, Governor Johnson applied for a new arrangement, an extension of time, promising to restore the slaves on his plantation and give us a new mortgage and the court recommended him for his high character and responsibility; and when in his old age he gave his plantation with the slaves thereon to his son-in-law, he constantly urged Mr. Thompson to pay the Notes when they fell due even after the war had broken out.

In the second place, the conditions in Louisiana were about the same as they are even now in Maryland. Our country priests have to attend to their missions, and on week days give catechetical instructions, etc., though they have to travel ten, fifteen and even twenty miles both in summer and winter. Why then did not the Rev. Mr. Boulier or his assitant visit the poor negroes only ten miles off? They promised to do so if we built a chapel there and even go on Sundays. Perhaps they did visit them formerly, as long as the Governor was able to pay them for each visit, but when he failed in his payments, the priest also failed in his visits.

In the third place, Judge Duffeld and Mr. Elder and the others were willing to contribute to the building of the chapel, provided it were not erected on Mr. Johnson's land, but on neutral ground, (that is to say on the lot which they would give), so that their own colored people might frequent it. This simply means, that formerly the Governor did have the priest to visit the colored people on his plantation, but that he objected to their colored people coming to the services on his plantation. And the reason of this may have been that they would not contribute to the support of the priest after he himself could do so no longer.

It indeed seems strange to us that the Fathers should ever have had slaves, and stranger still that they sold them instead of giving them their freedom. Circumstances compelled all the early landholders to get help to cultivate their farms. At first indentured servants from Europe were employed; but when the time of their service had expired, no one could be got except the negro servants or slaves. Hired labor was out of the question, as there was none, and when some Irishmen came to supply the want, they were driven out by taxation.

After the Revolution sentiments of freedom for all began to prevail in the North, and spread to the border states, and in consequence many negro slaves were given their freedom, but then the wild agitation in the North for abolition aroused the people of the slave states to make their slave laws more stringent, at least in practice. The southern negro was generally a field laborer who worked under the constant supervision of the overseer. Usually such a man when free could find no employment and would become a burthen to the state. Hence when a master manumitted his servant, he had to give a bond that he would not become a burthen to the community, and if he travelled away from home he was constantly harassed by patrols and evil designing men, and was likely to bring his old master into trouble and himself into the jail. In the face of such laws and practices the Fathers might free a good slave who was able to shift for himself; but it was impossible to do so to many. In fact they did free some of their servants, but the result was that there was quite a number of free negroes at St. Inigo's, St. Thomas' and Bohemia, who remained about the estate waiting for some odd job to turn up to give them a bare

living; they were hangers-on, somewhat after the fashion of our Villa Bob, good for some things at times, but good for nothing most of the time.

In the same way they might have sold their slaves for a term of years with the condition of freedom, but such sales would simply deprive them of their young and stout men without bringing any relief to the old, the women and the children, as no one would purchase the weak and helpless for a term of years only, moreover it could not have been done without breaking up the family ties between husbands and wives, between parents and children. Consequently the best both for the Fathers and for the servants themselves was to sell them outright, and to distant plantations to keep them together as much as possible, to secure for them humane treatment and religious freedom.

There is no doubt that there are quite a number of colored people at the present time about our estates, who are descended from our old slaves, that were sold to the neighbors or exchanged in 1838, and from some kind of secret consciousness of the fact, they are attached to the priests; but there remain only two families that are known to have belonged to us, namely, the Sweeten family at St. Thomas', and the Masons at St. Inigo's, the family of Aunt Louisa, who after her freedom lived in the small house near the ice pond, and in her old age with her daughter near St. Inigo's village. On my last visit to her, she made me renew the promise every procurator had made her, namely, to pay for her burial. Three years ago she died at a very old age during the Villa, and there never was such a big funeral at St. Inigo's since its foundation.

JOSEPH ZWINGE, S. J.

WINCHESTER PARK, KINGSTON, JAMAICA.

APRIL 22, 1912.

DEAR FATHER EDITOR,

P. C.

If I were to venture an apology for not sending you long since an account of my doings in Jamaica, I would be constrained to say that to me everything seems hum-drum and ordinary down here, and thus of no interest to the readers of the LETTERS. And

secondly, perhaps I do not possess the art of seeing, hence I have deprived posterity of many marvelous events in the Jamaican volume of my life.

I am going to tell you three stories, at least. The first so sad that it nearly broke my heart; the second so consoling that I could see the love of the Great Master, and the third, well different from the others.

My Mission you all know.

On Wednesday, March 20th, at 6.12 A. M., I started from St. Joseph's Mission, Tom's River, for Devon Pen, a station about six miles off, where I was to say Mass. I have been looking around for a new horse, and on that morning I had one in hitch that I was trying with intent to buy. As I started, a seventeen year old boy, Louis De Lanza, who takes care of my trap, whilst I am on this mission got into the buggy with me to accompany me to Devon Pen.

As we reached a slight incline on the road just 187 yards from Tom's River, the horse drew suddenly to the side of the road and stopped. I was in a hurry to reach the station at Devon Pen so I tossed the rein, I was driving, to the boy, and stepped out of the buggy to lead the horse on a little. I never thought of an accident. The moment I touched the bridle the horse became vicious and plunged backwards. We were nearer the edge of the precipice than I thought. I called to the boy to jump. I cried out: "Jump, Louis, jump, my boy." But Louis was too slow. I tried my best to knock the horse down on its side, but the horse was young and lively and I could not succeed. I was compelled to let go. I raised my hand and gave conditional Absolution, at the same time running for help. I was obliged to run but a short distance. When I returned I saw the horse struggling at the edge of the river. I could not see the boy. Fearing for the safety of the boy I fairly jumped down the gully, (I tried to-day to go down the same place, but I was afraid and turned back). I found him lying on his back unconscious. I took him up in my arms and removed him to a safe place. Of course the usual large crowd gathered. I sent to my room for a blanket and placing the boy in it we removed him to the church. I anointed him, gave him the Last Blessing, said the prayer for the departing soul, and my poor boy died. The accident was over at 6.15 A. M. The boy was dead at 8.15 A. M. At 8.45 I said Mass, *corpore præsente*, for him, a rare

thing in Jamaica. After that the final Absolution, and then we had to await the coming of the coroner. Towards midnight quite a crowd had gathered in the church, and we said the Rosary for Louis.

The coroner arrived about 10.30 on Thursday morning. On examining the body he found that the skull was terribly broken; so broken was it, the brain protruded in several places. From the right ear to the crown of the head and down to a point about two inches from the back of the left ear, the skull was broken and so pressed in that one could insert ones fingers into the open head. The body was prepared for burial. I clothed it in cassock and surplice. Louis was my Mass-boy. Then the bell was tolled, the body was borne into the church, and after services we buried it in the little grave-yard hard by. His people are good simple-minded Catholics. On the morning of the funeral, whilst the body was still in the church, his mother with several other members of the family went to Holy Communion. They felt greatly consoled because their boy died in the Church, in the service of the Church, and fairly in the hands of the priest. And I felt consoled too, for I knew Louis well. He had finished his seventeenth year. He was at Holy Communion on Monday morning. He was a good, pure boy. I am sure his death was sudden only to us.

I measured the spot where the accident occurred this morning. From the road to the rock upon which the body rested measured just fifty feet. You can see that the slope was a steep one. Since the accident a strong fence has been erected here, and at other dangerous points on the roads. The horse that caused the accident I have of course returned to its owner. Although it was dragged down to the very bottom of the gully it did not receive so much as a scratch. The next day I rode over the hills to my next mission six miles away. It cost me exactly $24.30 to repair the buggy, and $1.00 to repair the harness.

Story number two is about the death of Adina Evans. She was a fair girl about twenty-one years old. For years she had been a sufferer from one of those tropical diseases so common down here. It was a kind of ringworm, and its ravages on her body had been so great that for seven years she was a helpless cripple and an intense sufferer. I took her Holy Communion at regular intervals. It was one of the pleasures of her life to

receive it; but it was one of my consolations to give it to her.

On Easter Tuesday I was told that she was growing weaker, "on dying," as the natives say. I hastened with Holy Communion to her. I anointed her, gave her Holy Viaticum and the last Blessing. I sat by her bedside for a little while encouraging her to patience in the time of suffering, etc. She said: "Father, I suffer with a good heart all that Masser want, but some time it make me cry-cry for the pain." The poor creature feared that she would lose the merit of suffering because the intensity of the pain caused her to complain at times. There she was racked with pain, willing to suffer more, and fearing that God would not have regard for what she was enduring. When I told her that God's eyes read the heart she was greatly relieved.

During the rest of the week her suffering increased, and so also did her willingness to suffer. Her thankfulness for every act of kindness shown her, her gratitude to her companions who came in to read to her or to sing hymns for her were the edification of all.

Early on the Saturday morning of Easter week she called her parents and the few friends who were near by, to her bedside and told them that she would die in a few moments, and asked them to sing a stanza of the hymn "O Paradise." At its close she raised her arms upwards and then folding her hands on her heart, whispered "Sweet Jesus," and died.

At 8 A. M. on Low Sunday the body was brought to the church. After the Absolution was given and a few words were said the funeral started to the grave. The priest in surplice and stole headed it down the country road through the winding path to her old home, where she was quietly laid away.

She suffered greatly and she wanted to suffer more. She longed to die that she might meet the great Master whom she loved so much and who always made her so happy. It is so seldom that a priest can manage to visit even such cases, that when he does he is almost forced to wonder how such faith gets into the hearts of some of the people. It cannot come from the surroundings; the surroundings generally teach sin. God has his own way of teaching. He taught little Adina.

Now for the story "different from the other two." On these Jamaican Missions money is as rare as ice; but of course there is a possibility of making both.

Work must be done and money must be collected to do it with. Ordinary collections and special collections, envelope collections and tax collections, garden parties and concerts, all have come and gone, leaving their dole of farthings and pounds with me; still I wanted money, and so I decided to have a giant raffle. I purchased 36 articles and issued 300 little books, 20 names to each book, each name to cost three-pennies (6 cts.) Of course the books were to be returned to me by a certain date. The date came around as faithfully as one would wish, but not the books. The raffle had to be postponed.

My very dear people were gathered together in the school room at Friendship. Not a white man save the priest was there. Every man carried a good stout stick. The room holds 150 comfortably. To-night twice that number occupies that room, and a play is in progress. The play is "Beauty and the Beast." The stage measures 20 by 10 feet, and holds besides the seven actors, the orchestra, the priest, the stage manager and a number of the audience, about twenty-five or thirty souls all told. I am official prompter. Only one actor knows his part, or rather he has the other book and he can read. Well I have made the opening speech, several songs have been sung and "The Beauty and Beast" has been remarkably executed. Silence reigns; I rise and approach the foot-lights, not real foot-lights, just a line of black men sitting there. "My Dear Friends, you have been very unkind to me. I have come all the way for the raffle and I cannot have it to-night. You have given me only 60 books, I want the others. I put the raffle off for two weeks." Pandemonium reigns. One black man attempts to remonstrate with the pastor. He jumps to the stage, but he disappears through the back door. The only white man present is heart and soul with the pastor, and so the black man was silenced and ejected. I suppose about 100 of the audience are giving me reasons why I should have the raffle now, and about 300 others are trying to prove the same thing to one another. One hour later I compromise on a dance. They dance from 12.30 to 5 A. M. I have learned since that this was the first raffle of the kind ever held here, and that each person who purchased a ticket expected a prize. If he did not get a prize he considered that he was cheated out of it and consequently had to fight for his right. And yet there was

no fight. The reason was given me to-night. "We naiger man 'fraid fe one backra man," "Backra" means white. I have had the raffle since. I had sold just £42, ten shillings worth of tickets. Thirty-six people have been made happy and over 3000 still believe they are cheated. I will have another raffle. I want money to run my mission; besides the priest on the mission must train his people.

I will call this the fourth part of my letter. I will invite you to spend last week all over with me. Saturday, April 27th. I have said Mass; there were five communions. I must put those three boys, Harold, David and Ambrose to work. I pay them eighteen cents each per day, but they are not worth it. I can't do better. I hope to have some work done to-day as I will spend the entire day on the mission. I will use one eye to keep on the boys at work and the other to attend to my own private work.

Sunday morning, the Patronage of St. Joseph. I have heard confessions most of the morning, and at 10 A. M. High Mass, sermon and Benediction. Just before Benediction while Joe, my Mass boy, is removing the altar cards, etc., I just admonish my promoter, associates, etc.. for not being more attentive, etc.

7 P. M. Holy Hour, sermon, Benediction and then confession 'till 9.45.

On Monday more confessions. Mass at 7.30. The Children of Mary go to Holy Communion during this Mass. After Mass I make thanksgiving out loud with the people. After coffee I have just nine Baptisms. Baptism over I take two consecrated particles in my pyx. Thos. Parks has "took in bad Fader" and "Rosetto Grant down fe true." My horse is sick. There is no horse to borrow and these people live three miles away. The sun too. I find both my patients "well sick," Thomas is paralyzed, has fever and "pain Fader," Rosetta is suffering from a large tumor. I anoint both and start back for the Mission. It rains and I crawl into a hole beneath a bank until it is over. 4 P. M. meeting of Children of Mary, sermon and Benediction. On Tuesday I must hunt up Isabella Myer. She was a follower of Bedward, but now, "me to weak to tend dare so me come back a Catholic." By the time I reach her hut I came across three bad Catholics. I did not follow the ordinary road. I chose a regular W. W. C. one. After leaving Isabella I hunted up Rose Campbell, taught catechism for one half hour to

Samuel Cleary and family and wound up at Essex Hall. Here lives, or rather is dying, an old woman, a convert of mine. On my way home I called into a house to see a little twelve year old boy, the son of a neighboring teacher. The boy is very sick with fever. The family is Methodist. I reached home at 1.30. I had walked six miles through this hot bush, but I had the pleasure of meeting seven bad Catholics, three only of whom I knew. At 8 P. M. meeting of St. Mary's Young Men's Guild.

After Mass on Wednesday I took Holy Communion to three parties and travelled six more miles. I spent Wednesday night at Hashen Hall, a property six miles from this Mission of St. Mary. Here I said Mass on Thursday. I wanted to take Holy Communion to three parties, sick parties, living in this neighborhood. Although I had sent special message to them, yet two waited my coming, the third remarked very cooly "Me not prepared."

Driving from this place I passed through Glengaffe, Cassava River, Lawrence Town to Belle Mount. Here I left my buggy and tramped one and a half miles into the bush where I was to marry a couple. The parties are good Catholics, both members of old Catholic families. The bride was rather unwell and unable to come out to church for some time. Some one had informed her that I would bring her Holy Communion on that day. In order to gain all the blessings she could from Almighty God on her marriage she began her Eucharistic fast at 4 P. M. on Wednesday. It was now 3.30 P. M. on Thursday. I heard her confession gave her Holy Communion and after she had made her thanksgiving I united her to her lover in Holy Matrimony. I was very thankful that I had Holy Communion with me, and that I had met my "me not prepared" woman of the morning.

I reached Friendship last evening. To-day the First Friday, I had but twenty-four at Holy Communion and so the week ends. During these six days I gave out 197 Holy Communions; heard 202 confessions; anointed 3 parties; took Holy Communion to 7 others; hunted up 14 bad Catholics; baptized 13 babies, 1 adult; married one couple; travelled 25 miles in a buggy; walked 21 miles through this terrible bush under this tropical sun.

Tuus in Christo,

MAURICE E. PRENDERGAST, S. J.

LOS ANGELES COLLEGE.

More than sixty years ago, in 1850, the Very Reverend Father Gonzalez, O. F. M., Administrator of Alta, California, invited the Jesuit Fathers from the mission of Oregon to found a college in Los Angeles. This was before Santa Clara College or St. Ignatius, San Francisco had been founded. In those days La Cuidad de Nuestra Signora de Los Angeles—which the Americans with characteristic brevity reduced to simple Los Angeles—was a very unpretentious pueblo, with poor connection with the outer world and scarcely known outside its immediate vicinity. Superiors therefore chose Santa Clara and San Francisco for Jesuit foundations. As time went on and Los Angeles grew from an humble pueblo into a thriving town, and from a town into a busy city, and became a centre of commercial and intellectual activity, regrets were often expressed that we had not secured a foothold in the promising Southland city. No attempt, however, at gaining an entrance into the Los Angeles diocese was made until the union of California and Rocky Mountain Missions under the superiorship of Rev. Geo. de la Motte in 1907. The outcome of his negotiations with Rt. Rev. Bishop Conaty was that the parish of Santa Barbara, a tourist-town of about 18,000 souls, situated about 100 miles from Los Angeles, was given in charge to Ours.

In September, 1909, the united missions were erected into a province with Father Hermann Goller, as first Provincial. He again opened negotiations with Bishop Conaty, with a view of extending the sphere of our activity in the southern diocese. The Bishop thought of giving us a parish in San Diego, a flourishing harbor city of 50,000 inhabitants, which will eventually become of national importance after the opening of the Canal. But an utterly unforseen event gave us entrance to Los Angeles itself.

The Vincentians, who for half a century had devoted themselves with wholehearted energy to the education of young men in Los Angeles and who counted among the alumni of their Saint Vincent's College, men prominent in almost every sphere of political, civil and professional activity in the city, were ordered by their

superiors to relinquish their colleges and give themselves entirely to their primitive work of missions and Seminaries. On July 30, 1910, Very Rev. Joseph Glass, C. M. D. D., called on Bishop Conaty and signified to him the intention of the Vincentians to give over the college and suggested the Jesuits as their successors.

It was proposed to Father Provincial and his consultors that we take over the boarding college of the Vincentians, whilst they would retain the parish and church. Of course, this was impossible; so it was concluded that no change be made for a year and that then we would take over the Vincentian College, but only as a day school.

Meantime Father Provincial who had been ailing for some months past, died at Sacred Heart Hospital, Spokane. Shortly before his death he had appointed as Vice-Provincial Rev. James Rockliff, whom Rev. Father Hanselman had given him as Socius. On November 18th, Father Rockliff was appointed Provincial. Burdened with the many cares of our new and extensive province Rev. Father Rockliff could give no immediate consideration to the Los Angeles question when unexpectedly the entire proceedings leaked out and got to the ears of newspaper reporters. They interviewed the Bishop and Dr. Glass, who made a joint manifesto to the effect that the Jesuits would succeed the Vincentians in educational work in Los Angeles. This declaration, though it elicited many complimentary remarks about the Society and the Ratio Studiorum, nevertheless placed Father Provincial in a perplexing predicament. He knew and felt, as we all did, that our colleges were undermanned and he could see no possibility of our taking over the college buildings and college work of the Vincentians, as had been agreed in the hurried meeting of August, 1910. On his visitation in March he met the Bishop and explained to him that we could not from a financial standpoint take over the college nor could we spare sufficient men to staff it. Then the Bishop agreed that we begin, as we usually do, with the lowest class and gradually build up along our own lines.

In June, Father Whittle, Socius of the Provincial, was sent to Los Angeles to secure a suitable situation in a section of Los Angeles, called Highland Park. The locality, which had been assigned as our parish, though a respectable residence district, is six miles

from the civic centre, far removed from all Catholic activity and a stronghold of the Presbyterians, who have here a flourishing college. Father Whittle leased two cottages on Avenue 57, to serve as a temporary school and residence. He also determined on a half block on Avenue 52, on which to erect a more spacious school building. The ultimate securing of the property, which was divided into several lots, owned by different parties, was effected by Father Joseph Tomkin, who had just returned from Poughkeepsie and who cleverly obviated the many difficulties entailed in purchasing so much land from Presbyterians, jealously guarding "their ancient solitary reign" from the intrusion of any, but especialy of "Papists."

Meantime considerable dissatisfaction was expressed by some of the laity and of the clergy at the closing of Saint Vincent's, and particularly at the discontinuing of the complete High School and College courses. The Bishop called Father Gleeson, then pastor of Santa Barbara, and insisted that we take up the full four years High School course. Father Gleeson made a hurried trip to Spokane to represent the matter to Rev. Father Provincial, who reluctantly and against his better judgment and at great personal sacrifice acceded to the Bishop's demands.

This took place on the feast of our holy Father Saint Ignatius, on which day, also, Father Gleeson was appointed vice-rector of the new college and pastor of the church; Father Joseph Tomkin, already in the field and continuing negotiations for the new property was named vice-president, prefect of discipline and studies, minister of the house and operarius in the parish.

On the evening of August 13th, four scholastics, Messrs. Thos. Martin, Wm. Le Vasseur, Joseph Farrell and John McAstocker, the future professors of the new college, left Spokane, to begin pioneer work in Los Angeles. Arriving there they were lodged in an humble residence close to the two rented cottages, in one of which Holy Mass was daily celebrated, and they took their meals with a Catholic family nearby. On the last day of August the little community moved to its permanent domicile, the largest of the three houses on the new half block on Avenue 52. About the same time work was begun on the new school-building. Mass, however, continued to be said on Avenue 57. The attendance at Mass on our first Sunday was sixty-

four at the eight o'clock Mass and fifty at the ten o'clock Mass.

Towards the end of August the name of our "cottage-church" was changed from "The Holy Angels" to "Saint Ignatius of Loyola," owing to the confusion arising from the fact that there is an Episcopalian church in our vicinity called the Church of the Angels, and also that the old Plaza Church, properly called Our Lady of the Angels is often referred to as the Church of the Angels.

Circulars had been sent to the parents of the old Saint Vincent's boys inviting them to have their sons continue their studies under us, and to the priests of the city and of the suburban towns requesting them to urge parents to commit their sons to our care. September 4th to 9th were the days set for registration. Over eighty boys registered. September 11th, about seventy boys showed up for Mass, which was celebrated in the cottage on Avenue 57. After Mass the boys returned to Avenue 52 and were assigned their classes. Messrs. Martin, Le Vasseur, Farrell and McAstocker were given respectively Fourth, Third, Second and First Years High; Father Tomkin, the Spanish class. Schola brevis was held in one of the three houses on the new half block, and school was to continue there until the completion of the new building. The enrollment reached over ninety within two weeks and at the end of the first week First High had tipped the 50 mark and had to be moved to the somewhat more spacious parlor at our residence. The first two weeks of school were peculiarly trying, as some of our text books were late and our blackboards had not arrived. On October 11th, just one month after the opening of school, the new building was ready for occupation and the classes were now transferred to more roomy and commodius apartments, to the joy of pupils and teachers alike. The new building containing, besides four small rooms, for the use of the janitor, for stationery, etc., has four large class rooms, separated by disappearing partitions, which during the students' daily Mass and on Sundays are rolled back, thus forming a good-sized auditorium for the little sanctuary, which is centrally set in the north side of the building and which during the week, is shut off from the class rooms by double folding doors. After finishing the school-building the carpenters were set to work on our gymnasium and hand-ball alleys,

which proved valuable assets for the boys' amusement. Then they built a fence about the entire property, thus affording us some privacy from the persistent stare of the surprised passersby.

The novelty of the situation, during the first month, made up for lack of better accomodation; thereafter things went as if the college had been established for years. No doubt our advent proved a sharp thorn in the side of our good Presbyterian neighbors, who regarded the black-robed emissaries of the Pope with no little awe and suspicion. Of course, this awe did not prevent them approaching us with every manner of real estate offers, for Catholic gold—even though it be double or even treble the worth of their property—seemed welcome and genuine to them. A fact, which I forgot to mention in the beginning, may throw some light on our (present) surroundings here. In Highland Park there are fifty-four retired ministers, not counting the active ones. Hence this district is rightly (?) the "Saints' Roost." Some of our neighbors, therefore, made much of a few unavoidable incidents, which others would have let pass unnoticed. Before our fence had been built and our grounds put in shape, the boys would seek out some shady spots along the curb, where to eat their lunch. Of course, it made little difference to them whether the shady spot be on our side of the street or not. Their right to the opposite curb was questioned. But that did not disturb the boys. Remonstrances were useless so one lady hit upon the happy idea of watering the lawn during the noon hour, and with the desired result. Though this and a few other incidents go to prove that our very proper Presbyterian neighbors have much at heart the propriety of our boys and our observance of all the by-laws and regulations of this holy precinct, yet, as our boys are attending strictly to their own business and are giving no reasonable cause for complaint, the neighbors are becoming used to the situation and now leave us in comparative peace. The curiosity, too, which the appearance of black-gowned men, going to and fro from the school aroused, has gradually subsided and most people, now take it as a matter of course.

Little remains to be said, save that the year thus far has passed most pleasantly and seems to be a happy harbinger of future successful years of College work in this thriving city of the South, which is giving a free public education to 60,000 of its children.

J. McAstocker, S. J.

THE LIBEL ON CATHOLIC MISSIONARIES IN THE CONGO.

A fierce attack has been made on the Catholic Missionaries in the Belgium Parliament by M. Van der Velde, leader of the united forces of Liberalism and Socialism vz. of Unbelief and Bigotism. The following are the chief allegations set forth by the "honorable member for Brussels."

1) Several Catholic missions are evading the prohibition against the manufacture of alcohol.

2) In order to cover up grave delinquencies alleged against a missionary, M. Rankin, Minister for Colonies, arrested the natural course of Justice.

3) That a missionary prosecuted for murder and acquitted on the ground of irresponsibility was allowed afterwards to return to the Congo.

4) That the majority of the children who are in the Jesuit's farm-chapels in the Kwango district were stolen by the Catechists.

5) That the Jesuits inflict on the natives under their influence corporal punishment.

Here we have the indictment, let us consider the facts as they are in reality and were publicly stated by the Minister for Colonies M. Rankin in Parliament or by the missionaries themselves in subsequent letters.

1) Some missionaries, for instance of the Schent Congregation, manufactured for *private* use alcoholic liquors, which was quite licit at the time, but not a single case has been reported proving that trade had been carried on. The Fathers perhaps were too kind to some of their white visitors and treated them too well!

2) The missionary against whom the grave delinquencies were alleged is a Mill Hill Father. M. Renkin in his speech delivered on December 5th, proved that till July 5th he was fully ignorant of the charge made against the Rev. Missionary. During his stay in the Congo, last year, he considered several judicial cases and asked the opinion of competent men, judges and lawyers. The missionary's case was examined with M. Vogt, a Lutheran Norwegian and the Minister was told that the facts had been unduly magnified and

did not even deserve the minimum of penalty so much more that none of the pretended injured people had made the slightest complaint and that the man who reported against the missionary could not be trusted and was himself accused of mischief. Thereupon the Minister advised M. Vogt to wait. When back in Borna, the minister discussed the case with M. Weber, Chief Magistrate of Justice, and M. Weber too, without any suggestion, thought it better to follow the advice of the State Procurator, M. Vogt, and to let the matter against the Mill Hill Father drop. Moreover, subsequently, difficulties having arisen between the aforesaid Father and a Protestant missionary, the Minister left full liberty to prosecute the Catholic missionary and wrote to his superior in England.

3) The missionary in question is Father Dalle of the Schent Congregation; he got a severe attack of sleeping sickness and a general nervous depression followed, during a rise of native tribes he killed a negro but was acquitted by judgment. He came back to Belgium, recovered fully and was sent back to the mission field after one year and a half stay in Europe, to be occupied in domestic work. His defensor before the court, a socialist, told the Minister that it was only right to allow Father Dalle to go back to the Congo.

4) This accusation, which will be examined in detail, as it was the main point and the chief argument, rests on four reports addressed to the Minister by a substitute magistrate, M. P. M. Leclercq.

5) That the Jesuits inflict corporal punishment upon the natives is quite true and so do all the colonists, I suppose. But corporal punishment is not against the Law, as it was maintained by the majority of the members of the Commission for Protection of the Natives. The Rev. Father Banckhaert, Jesuit, Prefect Apostolic for the Kwango district wrote to his missionaries to remain always below the rate fixed by the Government. Does M. Vandervelde imagine that natives will be civilized by speeches and that corporal punishment, moderate of course, can be supplemented by eloquence? The Russians and the students of many not-congolese colleges can testify to the contrary! Let us now examine the much debated question of the farm-chapels. A farm-chapel, the name explains the thing, is a building which at the same time is a farm-house and a chapel. These farm-chapels originated with a Jesuit missionary,

the Rev. Father Van Heucxthoven, in 1895 and are generally erected in the vicinity of the native villages, but on more pleasant and healthful spots. In the opinion of their founder they were only to last a certain time. He was convinced of the fact that the best method to civilize and christianize the natives, was to appeal to the children and not to adults and to isolate them from their ordinary pagan surroundings. Hence the plan of farm chapels. A farm was built, a capita or chief or catechist was in care, soil was tilled, hygiene in honor, children came freely in from every quarter, the missionary visited the farm from time to time, divine offices were held and prayer said in the little chapel. The future was very bright, money from Belgium was sent in abundance to construct new farm-chapels, boys were taught to work, decency and even piety flourished, christian villages sprung up around the farm-chapels, everything was prosperous when the fatal sleeping sickness broke out, in the year 1900. The population in many places was annihilated, most of the catechists and those who at the present day would have been the male adult christians were struck down by the plague. In the northern part of the mission work had to be given up, missionaries died from overwork and exhaustion! In other districts, thanks be to God, success was constant: the poor earthen dwellings of the natives are changed into small houses and cottages, men and boys, instead of leaving hard work to be done by the women, which is the custom with the natives, take to work themselves, tillage, cattle breeding and agriculture are developing and gradually improving around the farm-chapels, children are clothed and well fed, the rules of hygiene kept and the use of atoxyl and other medical means preserve against the terrible disease. Quite recently Father Greggio, S. J., wrote that in the native villages the majority were suffering from sleeping sickness whereas in the farm-chapels only four cases were reported. The farm-chapel said M. Renkin has been an instrument of progress. "In the Kwango farm-chapels four times less cases of sickness occurred as compared with the villages of the same region, and since their suppression the plague has considerably increased . . . the farm-chapel has been a benefit even in other directions: at least 800 cattle are depending on them, and the Jesuits to bind together their farm-chapels with the central house have opened

several roads through the district, roads of a total length of 400 kilometers. We confess," continued the minister, "that the farm-chapels realized what the Government was unable to do." Such is the system. What has been brought against it and how far does truth extend?

Some capitas or native chiefs of the farm-chapels have stolen the children from their parents and twenty of them had to be removed from office, says M. Leclercy in his official Report to the Minister. Even granted that some misuse of authority was committed by the capitas, is that really so terrible an event, especially when we consider the way in which the native chiefs make use of their authority? Are the missionaries to be assailed on that point when M. Leclercy himself admits that the missionary was unaware of what was going on and that he dismissed the guilty capitas, even when guilt was not proved? Not twenty capitas were dismissed but seventeen, six because their term came to an end, two on the ground of laziness, one for being disobedient, one because he did not agree with the natives, one fled out of fear of being accused and he became afterwards clerk in one of the Government's offices, two on account of robbery followed by restitution, one for immorality. Evidently very few were removed for illegal detention of the children!

The natives, they say also, have been compelled to admit the farm-chapels in their territory.

It would be easy work but troublesome to give the long list of the farm-chapels which have been erected at the very demand and prayers of the natives; not only do the natives willingly and freely give away their children but they themselves not infrequently seek shelter around the farms, and lately when, on account of lack of catechists, the Fathers intended to open only schools they were requested by the natives to build farm-chapels instead.

Some missionaries have been opposing the farm-chapels but on what ground? Father Allard, S. J. says, and he is one of the opponents, that it is on account of the difficulties created by the officials of the Government.

It has been objected too that the Jesuits had made terms not with the parents of the children but with the chieftains. This shows an incredible ignorance of the customs of the natives and a complete disregard of the situation. The children, first of all, do not belong to their parents but to their maternal uncle; when the

missionaries met this important man they came to an agreement with him, but frequently nobody knows this maternal uncle and then the Fathers applied to the chiefs who assembled generally in the village to decide if the children would be given away or not.

"When the catechists," said M. Vandervelde, "have detained the children under their compulsory custody, the Jesuits keep them and marry them later on. They give them some poultry, goods and clothes, but these loans can not be reimbursed and the Jesuits become proprietors of all the property of the young families."

This would be awful indeed, if true; fortunately the reality is quite different: here is in question a certain mode of contract called "vitivadi" and by which the missionaries enjoy the propriety, not at all of the present and future goods belonging to the newly married couples, but merely of small cattle: goats, sheep, etc., and of the poultry, and this contract can at any time be broken. Now, note please, that cattle and poultry were origionally owned by the missionary. As a rule, for the care of the animals the missionary will either pay a salary to the christian farmer or will ask for half of the products of the animal: one goat out of two, etc. This contract seemed a sufficient motive to M. Vandervelde to denounce the Jesuits and to utter this memorable statement: "I have been told that in infamous houses, the managers keep the females under their authority in being their creditors; we see, nowadays in the Congo, the Jesuits using the very same methods!"

This assimilation publicly indulged in, at the Belgian national tribune in Parliament, stirred up the feelings of all Catholics, and be it acknowledged even of a good number of Liberals. The Provincial of the Jesuits published without delay a vindicating pamphlet; all over the country public meetings of protest were—and are still, after two months—held to give the missionaries a national tribute of esteem and admiration. The anticlerical Press gave large publication to the slander but refused to open its columns to the defence, or did it very reluctantly and inadaequately. Even at the present moment an action has been brought up in Court against some papers.

It seems scarcely possible to find an explanation for such an antipatriotic action like M. Vandervelde's, though an explanation undoubtedly there is. The counsel for the missionaries in the action mentioned, stated that the attack is to be attributed to the Free Masons and he showed a document contained in the "Bulletin officiel du Grand Orient" for 1900: organization of Masonic lodges is ordered to counterbalance "the degrading work of the missionaries." Lodges there are, and amongst the officials and agents of the Government and the trade companies, some at least—a good many they say, are Free Masons. A letter has just been made public (March 20, 1912) which shows clearly this point and the action of the Masons. On June 10th, 1909, Brother Wangermée, captain in the colonial army, wrote from Rutshuru to the beloved Brother Vandervelde a full account on the Congo. Concerning the missions (Catholic, of course) he says: "The missions are unfortunately very prosperous especially amongst the soldiers and the working class. With the natives, they have little to do except on the western bank of the lake Albert Edward. Recently, a native sergeant on duty prohibited the natives of a neighboring village, half an hour walk from the station, to play tom-tom and to dance in honor of the new moon. He flogged two fellows and the following day I inflicted upon him a severe punishment. I summoned all the men together and said 'the sergeant was wrong because to beat the tom-tom in honor of the moon is as well a religion as the religion of God, and everybody is free to believe what he prefers. The tom-tom has as much efficacy as the Baba yaugo, mama yaugo iko ko mabrugo (our Father, our Mother, who art in Heaven.' An under-officer told the fact to the Fathers and it seems they introduced a complaint against me. This complaint must necessarily pass through the hands of Brother Olsen, who travelled with you, so I do not care. We are in the Kivu four Brothers (Olsen, Stoops, Hansen and myself) and two protestants.

I trust you will keep all this as confidential, and if you mention what I am now writing, to some person or another you will not give my name. At the present time and as things stand, I would have to pay for it . . ." Then follows the salutation. This a a copy for those it may interest. "Je vous prie d'agréer, monsieur le

député et t. c. f. m. s. l. p. a. u. d. u. m. q. v. s. c. et a. l. h. q. v. s. d.

G. Wangermée
Capitaine de la force publique
Rutshuru
Care of p. o. of Fort Postal
Uganda
via Hombata (British East Africa)."

The publication of this document puts M. Vandervelde's attack on our missionaries in its true light; at the moment I am sending you this paper (March 22) no attempt has been made to contend or to prove that the letter is a forgery. It is not probable they will even try to do it.

M. Leclercy's Report was not intended for publication and was a confidential document; somebody must have stolen or copied it and handed it over to M. Vandervelde. A splendid boon it was indeed! Unfortunately M. Leclercy is very, very young, not even twenty-five years of age, and his experience of men and facts, of inquiries and reports is rather a primitive and limited one. Out of a total number of sixteen farm-chapels of the Yungu region he visited only two. On *January 17th*, at the close of his visits, he wrote to the Rev. Father Allard, S. J., missionary in charge of the district, "nothing irregular concerning the recruiting of the children has been made known to me either by a chief or an agent of the State." On the other hand we read in the documents of Parliament that M. Leclercy, the very same, received from *January 15th* (two days before he wrote the letter) to January 20th complaints about the recruiting of the children from all the chiefs, about ten in number!

In his report M. Leclercy writes: "The children stolen by the catechists are not sent back to their parents by Father Allard, he keeps them." (April 20th, 1911). On May 11th he writes to Father Allard: "News reached me that you had sent back the children of your farm-chapels . . . I congratulate you on this heroic action, sincerely and heartily . . . I was convinced that the majority of your children in the f. c. had been recruited unlawfully but not by you *who were ignorant of it* . . ."

M. Celetti, State Procurator and hierarchal superior of M. Leclercy will draw the conclusion, he puts it in his official Report: "It is well to examine here M.

Leclercy's Report, dated February 7th, 1911, and addressed to the General Agent for the Kwango on the 'action of the Jesuit Fathers in the Kwango territory' . . . I wonder very much at this strange report and it seems necessary to recall *once more* this substitute to the strict observance of his office. I think that a substitute ought to make his reports for his superior alone and I regret his lack of discipline, especially as this report is exaggerated as well in its form as in its contents."

We deem it superfluous to add a single word!

Using this remarkable document, no wonder that M. Vandervelde made a splendid blunder. He was compelled to confess in Parliament that he accused the Jesuits on account of a contract (the vitwadi) he did not know of, at the time the accusation was uttered. This gives the full measure, will we term it, to say the least, of the thoughtfulness of the socialist leader? May God forgive him and deliver our beloved country from his hypothetic premiership after the next general elections in June. It was supposed that after having failed in their attack on the head of our War office, the opposition would be more successful in assailing the Minister for the Colonies; this hope was frustrated too, and so we are nearing the date of the elections and the Catholic Government, which has lasted now for twenty-eight years is getting stronger every day.

CH. SCHOONJANS, S. J.

THE ARCHIEPISCOPAL SEMINARY OF TRAVNIK, BOSNIA.

The readers of the LETTERS are already acquainted with one portion of the Lord's vineyard, in which our Fathers of the new Croatian Mission are toiling, I mean the Seminary of Sarajevo. Another institution, no less interesting in its origin and historical development is the Archiepiscopal Seminary of Travnik.

Founded in the fall of 1882 by His Grace Archbishop Joseph Stadler, who entrusted it to the care of our Fathers, it was at first intended only for young candidates to the Priesthood. At the completion of their college course, these were to receive their further edu-

cation in the Seminary of Sarajevo and devote themselves later to the propagation of the faith in Bosnia.

The success of the new foundation was so marked, that already in 1886 two divisions could be made. In 1890, the first five seniors graduated from the college department and began their philosophical and theological studies in immediate preparation for Holy Orders. However, as the theological department was transferred to the Capital in the middle of June, 1893, they were ordained in Sarajevo itself, on the feast of Saints Peter and Paul, June 29, 1893. These were the first fruits of the Travnik seminary; they are now toiling in the poor parishes of the archdiocese of Sarajevo, amid untold hardships peculiar to that country.

Little by little the fame of the Seminary spread far and wide. Many parents, living in Bosnia and Hercegovina and Dalmatia, were anxious to put their sons under the care of our Fathers. To satisfy their desire a Convictus or boarding school proper was added to the Seminary September 1, 1900. In 1902-1903 a new division was made; it consisted of the two upper classes, the first clerics of the Seminary, who had received the tonsure from the hands of the Right Reverend Fra Marijan Markovich, Bishop of Banjaluka.

Later on a day-school was added for the convenience of the youth of Travnik and its immediate vicinity, so that during the Silver Jubilee, 1906–1907, the five divisions contained together 247 boys, 136 boarders and 111 day-scholars. Since then a new division has been introduced among the boarders.

Up to the present day nearly all the Catholic prominent men of Bosnia have received their early education in this institution. Dolac alone, a town in the neighborhood of Travnik, boasts of thirty doctorates, gained by its professional men, after their graduation from our college. Besides these, there is a magnificent number of Catholic priests, professors, doctors and state officials of the occupied crownlands, who owe their college training to the Travnik gymnasium. One of its most renowned alumni is undoubdetly His Lordship John Sharich, coadjutor Bishop of Sarajevo and a staunch friend of the Society, like Archbishop Stadler himself.

In spite of this grand success or rather on account of it, this Seminary has been from the very beginning an eyesore for the Moslems and the Schismatic Servians.

Hence it is not surprising that recently the institution had to pass through a storm caused by the Zajednica, a Catholic party patronized by the Franciscans; unfortunately both Turk and Schismatic were only too anxious to give them their support in this instance. "Down with the Travnik seminary" was the common watchword. The crisis came in 1909. Towards the close of this year the whole plan of campaign was ready. Bosnia had just obtained its constitutional government. At the first session of parliament a motion was made to the effect, that half of the subsidies, which the State granted the Seminary, and which were its only revenue, should be given to the Franciscans for the support of the institutions of their order. Soon after, the enemy went a step further: from the yearly contribution of 80,000 kronen, only 16,000 were to be left to Travnik. This meant the ruin of the Seminary, as every one could see.

The Turks and the Servians hailed this plan with enthusiasm, and they took great interest in the report stage of the budget. "We do not care, how you distribute and spend the Catholic contingent, they said, provided you do not receive more than we do." Hence it appears, why during the committee-stage of the Budget no opposition had been met with: the members of the Zajednica were the only Catholic deputies on the committee. At the close of the discussion the Servian representative, Grgjich, proposed the amendment, that an increase of 30,000 kr. would be sufficient for the Franciscans. The motion thus amended was carried: it had to be proposed to the Landtag at its next session. As a result, the College of Travnik would receive only 50,000 kr. instead of 80,0000. Even this would have been a death blow at the institution; for, on account of the high cost of living, expenses had increased unusually and heavy debts had been contracted. Up to this time the Franciscans had received a state subsidy of 19,000 kr. They did not stand in need of more, since they possessed means enough in their rich parishes and real estate to support their rising youth. At any rate their resources had reached out so far. But an entirely different motive lay at the bottom of the attack against the Seminary: they were swept along by the strong under-current of hatred against Archbishop Stadler and his friends, the Jesuits, and they wanted, in harmony with the enemy, to destroy the strenuous secular clergy

in Bosnia by dealing a death-blow at their Alma Mater. Fortunately this frame of mind of the Franciscans did not spread beyond the confines of Bosnia and Hercegovina.

On July 29, 1910, the matter was brought before the Bosnian Landtag in full session in the capital of Sarajevo. The first speaker was Archbishop Stadler himself. He delivered an eloquent address in behalf of the Seminary, which had been his life's dream: "Gentlemen," he said—and at the same moment both the Turks and the Servians as well as the Catholic members of the Zajednica ostensively left the hall—"when the (Servian) Theological institute of Reljevo was founded, I was one of the first to congratulate the late Metropolitan Kosanovich on the occasion. The more sensible you are, I said, and the more sensible we are, the better we shall get along together."

He then brought out the difficulties, with which he had had to cope, and the great sacrifices he had had to make, in order to place his own foundations on a solid basis, and the enormous debts he had contracted. "However I do not regret it," he added, "for I confess that these institutions are a credit to every province of the Monarchy. And yet after thirty years of existence, at the very moment, when, on account of the high cost of living, we had a right to expect an increase of subsidies, these institutions are suddenly threatened with destruction, as it appears from the report of the Budget, made for the most part by our very Catholics, among whom there are some, who enjoyed for seven long years the benefits of these institutions."

And indeed, one of these, whom the Archbishop had alluded to, a graduate of Travnik and former Prefect of the Sodality, Mr. Sunarich, L. L. D., now stepped upon the platform, to speak in favor of the resolution, viz., the suppression of the 30,000 kr. In genuine sophistry, he brought out, what a crying injustice it was, to give a pupil of the Franciscans only 28.5 Hellers a day, whereas a Jesuit pupil (the Theologians of Sarajevo included) received 2.50 kr. He purposely left out the fact, that the Franciscan order possesses other rich resources to draw from for the maintenance of its institutions. In the meantime the hostile members of Parliament had returned to their seats. The whole speech, the interruptions on the left, the pauses, the acclamations, which hailed the speaker, gave one the

impression, that the whole affair had been preconcerted and thoroughly rehearsed like a stage performance. This impression was confirmed, when the Mahomedan Subjmanpashich stood up and said: "I, as scion of my forefathers, solemnly declare in my name, that the Franciscans enjoy the sympathy of all the Moslems. For 400 years we have lived with them in harmony and brotherly love."

Needless to say, that this brotherly love and harmony had been accentuated by severe and bloody persecutions, on which the Franciscans themselves have written volumes; hence the vote of thanks, which the Provincial of the Franciscans returned to the Turks was far from being sincere. The balloting which followed the discussion, was, as could have been foreseen, unfavorable to the archiepiscopal institutions. The motion was carried by a large majority, since the liberal Catholics of Zajednica were not ashamed to join hands with the Servians. Hence 30,000 kr. were to be subtracted from the annual subsidy of the Seminary. These were the sad forebodings, which the papers published just before the Feast of St. Ignatius.

The summer vacations were half over and so the position of our Fathers was very trying. They did not know whether they should accept new boys or dismiss some of the old ones. The government officials spoke discouragingly: there was no hope left, the die was cast. At this juncture Reverend Father Rector published a declaration in the papers, to the effect, that, in case the former endowment of the Seminary should be diminished, he would be compelled to dismiss a number of the Seminarians, and admit only such as were able to pay. In this way great pressure came to bear upon public opinion. Several voices were raised in our defence. Many an alumnus, especially from the ranks of the clergy, contributed articles to the various papers, in which they severely criticised the unqualified procedure of the Zajednica and the Franciscans and forecast its consequences for the whole country.

One spark of hope remained. The Austrian and the Hungarian governments might refuse to confirm this proposition of the Bosnian Landtag. Ordinarily all resolutions of this Landtag were confirmed at the first session of both parliaments. Nobody dared hope that His Imperial Majesty would make an exception for the Jesuits and veto this article of the budget. And yet

the most unexpected happened. When the Emporer read the resolution, he expressed his astonishment. A short time before he had been in Bosnia himself, and, although he had not seen Travnik, he had had occasion to see the effects of its powerful influence. He manifested his satisfaction to R. F. Rector, when the latter was introduced to him at the station of Zenica, and later on at Sarajevo, where he was favorably impressed by the fluency with which old Travnik pupils spoke German. In consequence of the stand, which the Emperor took, Burian could announce already in August to the Archbishop, that the usual subsidy for the Travnik Seminary would be contributed, for His Majesty wished to abide by the treaty, made with Pope Leo XIII in 1881, according to which, "the government of His Imperial and Royal Apostolic Majesty would grant the necessary means for the support of this institution."

When the full session of the Landtag opened, the government communicated the imperial resolution to the deputies and called their attention to the agreement of the Emperor and the Holy See, as having a national character, which could not be interfered with by a local parliament. The Bosnian Landtag did not want to take cognizance of this explanation, but this did not affect the matter in the least. On the contrary the news of this happy result rapidly spread through the country to the great edification of the entire Catholic body. Needless to say, this move of the Emperor added a new gem to his already glorious crown and gave him a new claim to the affection of his many Catholic subjects.

This was the end of the storm, which had threatened to destroy the life-work of Archbishop Stadler and the most fruitful field of labor of our Fathers in the Croatian Mission. What a pity if the Travnik College had to be given up! We owe a great debt of gratitude to God for its preservation. May it continue to be the bulwark of Catholic education in Bosnia and may it ever spread the blessings of its far reaching influence over the land. Vivat, floreat, crescat!

I must add that the Zajednica was reconciled with the Udruga, the Archbishop's party, at the close of last year. Since then both factions are working in harmony to promote Catholic interests in Bosnia.

Father Anthony Mesek, the first Superior of Travnik, died Saturday, April 20, 1912, at the age of seventy-six. Like a true Missionary he fell in the very field of his labors and lies buried among his co-laborers in the Lord's vineyard, who have gone before him to receive the reward of their unrelenting zeal.

G. Bailey, s. j.

OUR LADY'S CHAPEL AT BEAUVUE.

With the enthusiasm and religious zeal of the Crusaders of old, and with that dash and persistency which history ascribes to the famous Maryland Line on many a well fought field, nearly all the able bodied men and not a few husky boys both white and black of my parish, laboring in successive shifts, accomplished in two days an engineering feat which for many a long year will be remembered and talked about in homes and country store groups by the farmers and fishermen, the oystermen and country builders of old St. Mary's County. The work I refer to was the demolition of that ancient and venerable land-mark known as Our Lady's Chapel, in the Beauvue district of Medley's Neck in Southern Maryland.

The old church had to be taken down to make a site for our proposed new one and possibly an account of this labor, and of our efforts to construct a new temple of divine worship may be of interest to the readers of the Woodstock Letters.

For over a century, if not more, this beloved shrine had nourished the faith and cultivated the piety of the sturdy Catholics who were the descendants of the English Pilgrims of 1634, and of those gentry who suffered from Claiborne's rebellion, Virginian hatred of Catholicity, and the ingratitude of the non-Catholics given a refuge from persecution by the very people they afterwards hounded into exile. A persistent tradition had been circulating for years among my people to the effect that the Episcopalians had built Our Lady's Chapel for their services and had afterwards sold it to the Catholics; and in the wrecking of the old building we found something that seemed to confirm this popular notion. Under the altar was an open fire place

where in the old days logs were burned to heat the church. Catholics, we thought, would never put a fire place in the centre and at the altar end of their church; so we were half inclined to accept the Protestant origin of our Chapel till our oldest parishioner told us that even in Catholic churches in the counties, the custom of old prevailed of erecting the altar at the side and of putting the open hearth in the centre of the sacred edifice. This information together with the discovery of a large piece of sheet iron bearing the name of Father Viccinanza, and laid over and against the fire place, made us finally conclude that in his day stoves were introduced by him and the altar put over the discarded heating apparatus till then in vogue, namely, the open hearth and the big chimney. Since writing the above, I have been assured by Father Lancaster that the old church was never used except for the worship of Catholics, and that it was through the generosity of a rich Catholic here put up in the year 1800. Be this as it may, one thing was clear to us all here, that Our Lady's Chapel must come down: that it was sadly out of repair and that its walls were cracked and bulging. Timid folk had been afraid in it when the vibration of its bell shook the old structure; and prophets of evil had more than once declared it would one day come down on the congregation without warning, or without so much as saying: "By your leave, or excuse me." However, our fears of its collapsing suddenly were groundless as the subsequent narrative will show.

A whole generation of parishioners have passed away since efforts were first made to put up a new and larger church at Beauvue, Medley's Neck, which by the way, is not far from the hallowed spot where our Father White first said Mass in 1634 for the truly immortal Pilgrims who were sent by Lord Baltimore to found a Catholic colony in the New World and to constitute therein a haven for all those persecuted for religion's sake in the old. Lack of funds always prevented the realization of the parishioners' hopes for a new temple more worthy of God and better suited to the demands of our all-saving faith.

Time and time again the people thought the long desired goal was in sight, and that they could begin building; but somehow or other no actual construction was ever begun, and the old church stood like a moss-covered, riven oak, while men with white hair either

laughed or sighed when I talked of breaking ground for something new in the near future. "Why, Father," they would say to me, "we heard just such promises as yours when we were boys, in the days of the great war and afterwards." Successive pastors labored hard enough by means of Summer festivals, oyster scalds, turkey dinners, tournaments and other simple entertainments to amass a building fund, but this grew very slowly like a plant in the shade, and from time to time it had to be drawn on, to make up for the deficit in the revenues required to keep the old church in commission and the parish solvent. To the poverty of the people, add the division of opinion among them as to the best site for the new edifice as another reason for the delay in starting in to put it up. Some of the people, and perhaps more than one of the pastors, were in favor of going down the road a mile or so, and of thus selecting a more central location for the convenience of all: but the heads of the older families, and those who had any money at all were utterly opposed to any change of site for the contemplated work. They contended that the new building must be where the old one had so long looked down upon their dead; otherwise the ancient cemetery, bereft of the presence of the church would become a forgotten and tangled wilderness of briars, weeds, and obliterating undergrowth, and the dead be dishonored. Talk about Japanese ancestor-worship—we have a mild form of it here. So I thought when I boldly advocated a change of site, and told my flock that I would never put a stone on a stone in the place they had nominated, only to find them again and again bringing up the argument of their dead. "You have sentiment," I admitted to them, "on your side, beautiful sentiment perhaps, but really selfish; and I have reason and the greater good of the parish on mine." Still they demurred, and threatened to withhold all financial support from my projects. Then I waxed indignant and bade them take steps to get another pastor as I could get a living and save my soul elsewhere, but that I could not put up a monument to their dead when a temple was needed for the living and on a site most convenient to the majority of the parishioners and sure to receive the commendation of all future generations. I next wrote up my plea in the local paper here, and had almost, such is the power of the press, won the majority to my side when an unexpected offer of pecuni-

ary aid turned the scales completely in favor of the old site and I was compelled to haul down my flag and capitulate to the advocates for building the church on the ancient ground.

I will explain this more fully.

Far back in the days of Father Lancaster's pastorate, a certain Washington lady, whose parents lie buried in a grave-lot close to where the main door of the old church was, had promised to give something some day towards the erection of a new "Our Lady's Chapel," and of course she and her husband, Gen. Armstrong, naturally favored the old site. Did it not, one might say, include the parental burial lot? I got some inkling of this promise of financial aid and determined I would see what there was behind it. So I went to Washington, and taking Father Lancaster as companion and advovate, if need be, I went with him to the house of the lady in question. But she was too sick to receive us, in fact she was entering upon the final stage of a mortal illness. Nothing daunted, however, I asked the house maid to give me the address of the sick woman's step-daughter, for after all this step-daughter was my chief hope, and to her I had already written some three months previously on hearing she was worth millions, as the saying goes, and had spent many a Summer in her childhood days in old St. Mary's county and was interested in our proposed new church. While devising some plan to get an interview with this somewhat inaccessible lady, I heard the door bell ring and to my surprise and satisfaction I next saw her very self enter the house and quickly ascend to the room of her afflicted step-mother. "That is Mrs. Barklie that just went upstairs," whispered the old colored nurse or mammy, "but she wont be likely to receive anybody to day." Whereupon Father Lancaster was for leaving the house at once, and for waiting for a more favorable opportunity to present our petition for financial assistance. But I demurred at this. I had come over sixty miles to get definite word from either Mrs. Gen. Armstrong or her step-daughter, Mrs. Archibald Barklie, as to whether either of them had any money to give me for the new church, and I did not care to make my quest a fruitless one now that at least one of the ladies was in the house, and well able to meet me if she so desired. "Here is my card," I said to a servant, "and bring it up to Mrs. Barklie, and tell her I'd like to talk with

her for a few moments, if it is at all possible." The situation was not a pleasant one just then for me, for I seemed to be invading the rights of the sick woman to the exclusive attention of her caller; yet I reasoned with myself that I had come so far in good faith, that I was not begging for myself, that I had waited three months for an answer to my letter, that both the sick and the well woman in the house were really interested in the business I had in hand, and that finally being a priest I was entitled to an audience even when it could with propriety be refused to others. So I held my ground, when suddenly Mrs. Barklie glided into the parlor and was introduced to me by Father Lancaster. Immediately and without much ado she plainly told me that if I came to argue about changing the site so as so put up the new church in some other place, that I had better spare my speech and pains, as she and all her family had resolved never to give a cent's worth of aid to our cause unless we builded the new on the spot where the old church had stood for so many years. "I have," she continued, "kept your letter on my desk before me during the last three months, intending to answer it; but I will say now, that if you erect the new church where we and so many of the congregation want to see it, I will give you $5,000, payable in $1,000 instalments every six months. If you refuse the conditions I lay down, that ends the matter between us, I will put up a church elsewhere, as I promised my father." People say that women have no will of their own. Be that as it may, the lady before me certainly had hers in her own keeping that day and I saw I was checkmated in the game over the site. Five thousand dollars sounded like a Pentecostal breeze from heaven, so I answered: "Mrs. Barklie I will never stand between the congregation and the benefits of your splendid offer. I will lay your proposition before my Superiors and inform you as to their decision." To this she replied: "I understand, Father, but do write soon, as I am anxious to see go up a house of prayer where my father, and my step-mother always desired it should be. I do not want a monument to family pride, but only a place where prayers can be offered for me and mine. A wooden church will do, but something more ornate, more architecturally striking than any your Fathers have hitherto erected in the county." "Be it so," I rejoined, "but I hate to set such an edifice in a swamp."

"In a swamp," she retorted, kindling up a bit at my unguarded attack on the ancient site, "it's strange nobody else ever discovered any swamp there." This brief tilt ended all further allusions to the place of our proposed new shrine to Our Lady. Thereupon with many expressions of gratitude and of distinguished consideration, I bowed myself out, and on the way home discussed with the delighted Father Lancaster, my faithful ally, the munificence of the unexpected aid held out to us. Of course I told the congregation of the results of my Washington trip, and published Mrs. Barklies magnificent offer of help, once I was assured that Superiors had decided to accept it. "I yield," I said to the congregation, "to the commands of my Superiors; all of whom from the Cardinal Archbishop of this diocese and my Father Provincial down to the local authorities in Leonardtown bid me take the promised $5,000, and build on the old site. Thus I keep the word I gave you, that I would never build on this old site unless commanded by the authorities to do so."

Mrs. Barklie was now informed of our acceptance of her gift on her own conditions, and of our intention to dower the new church with a secondary title—namely—"*The Armstrong Memorial*"—after her father, Gen. Armstrong, whose memory she so tenderly cherishes. "Call it, *Our Lady's Chapel*, as of yore," she assented; "and if agreeable to ecclesiastical authorities, add the sub-title, *Armstrong Memorial*, but really I am not set on this."

Now, my troubles began. First of all I had to choose an architect and have him prepare sketches of the contemplated structure. These were quickly presented by Mr. Leon Dessez of Washington, D. C., and represented a church of wood and one of concrete with solid monolithic walls done after the old mission style so beloved by the early Spanish settlers in our land. Our benefactress seemed satisfied with the prospect of a wooden church; but from the very beginning my people urged me to try to build in either brick or in concrete. Personally I preferred something more substantial and enduring for a memorial church than an edifice of wood, but where were we to get the price of it. Back I went then to the lady bountiful in Washington and represented to her the wishes of my parishioners, and gave her to understand that with $1,000 more I could add lasting dignity to her memorial by con-

structing it of brick or concrete. But she only said: "Tell the people they must cut their coat according to their cloth. I will be satisfied with a wooden church as I cannot increase my donation. Had you come a week earlier I might have given you out of hand enough to build a Cathedral. But we have had reverses within the last few days, my husband and myself, and though we may give more later on, we can at present hold ourselves responsible for only just $5,500, which we think ought to be enough to pay for the hull or shell of the church—that is, for the foundations, walls, towers, roof, &c. The people can complete the interior that is, put in the altars, pews, furnaces and the other inside work." It was at this interview that Mr. Barklie added the $500 to his wife's $5,000 and thus left me assured of $5,500 for the labor ahead of me. Besides the Barklie funds we had at this time $2,300 in the Leonardtown bank, a deposit that had been accumulating for fourteen or fifteen years from the proceeds of as many annual Summer Festivals, where ice cream, pink lemonade, "three decker" cake, toothsome shoat meat, Maryland fried chicken, and darkies' delight in the shape of devilled crabs had, in union with ginger pop, "sass" and other soft drinks, been purchased at holiday rates to give some semblance of plethora to our chronically lean church exchequer.

My next move was to build a Sexton's house where I could install a caretaker of the new church and find sleeping quarters while it was being built; and while this house was going up many an hour I spent hammering and sawing in it along with my jackleg carpenters, for the county priest must be able to say with our Divine Lord: "I have been poor and in labors from my youth." Then came the Winter when everything here except the drinking and gambling at the country stores, comes to a standstill. But I was not altogether inactive; for I spent much time talking over the price of lumber, spying out good timber growths for cutting, and getting estimates on various modes of construction, in wood, in brick, and in concrete. City lumber was found to be too expensive, and home-sawed county material was not to be trusted, because utterly unseasoned. More and more clearly did I soon see that I ought to get away from the idea of a wooden church, as the prices on lumber were continually soaring, and a church in some kind of masonry was figured out to be only a little more expensive than one in the yield of

the forest. More and more talk; more and more delay; more and more advice dealt out in great chunks to me by self-interested country builders; and more and more standstill to everything; a not unfrequent phenomenon in this easy going old county. In the spring I formed a Building Committee composed of five representative parishioners, as much to divide the responsibility of selecting some method of church construction as to get five other mortals besides myself to answer the ever persistent and harassing question: "*When are you going to build and are we going to have a wooden or a stone church?*" Next, contractors were invited to send in bids. These were severally for the three-fold way of putting up a church—in wood, brick, or concrete.

Opened with great formality in the presence of the Committee all bids aforesaid were rejected as being too high. They ran from $8,400 to $10,000, and the lowest of them was from a builder whose qualifications for the job were called into question.

Finally I turned to our ever faithful architect and he put me in touch with the National Fireproofing Co. of Washington. At this stage of the game the dawn began to break, and Our Blessed Mother in heaven whose chapel we had so long struggled to get under way, brought our indecision to an end by nerving us to sign a contract according to which the National Fireproofing Co. agreed for $5,380 to lay the foundations, erect all exterior walls and interior partitions, all towers, approaches, steps and stairs except those in the belfry, of hollow tile and concrete, and to lay the first and second floor of reinforced concrete and tile with a cement finish. Our joy was complete, for here was the prospect of having every thing done by city contractors that would put us in possession of a modern, up-to-date in every particular, and fireproof building, and one guaranteed not to deteriorate, but rather grow stronger with the lapse of time. Made of hollow tile which comes in 12 inch cubes of fire baked clay, our church was to be moisture proof, heat proof, cold proof, fire proof, and in fact proof against everything except a debt, as we must to-day not unruefully admit.

But before the Washington company would send their men to the counties, two things were required of us—to wit: that we take down the old church and that we dig the trenches for the concrete foundations.

"Who shall roll us back the stone," I asked the people. "We cannot afford to pay $300, the price asked by the country contractors here, for razing the old church to the ground. But who shall roll us back the stone?" I answered the question myself by telling the congregation that they would have to do the rolling back of the stone themselves. "Unless you volunteer, every man among you, to give free labor, to lend me your oxen, your block and tackle, spades, picks and crowbars, I will have to tear up the contract we have already signed with the National Fireproofing Co., abandon the project of building altogether, and let you drift along for another century, maybe, in the old church. I have done my best and can do no more. You know what we have in our treasury. You have heard what Mrs. Barklie is to give us, and if you will take off your coats, soil your hands and brows with honest sweat and noble dust by working with me in taking down the old church, removing all the wreck and waste to make a fitting site for our new temple, I will have enough to justify my beginning right away the erection of the new 'Our Lady's Chapel' you have so long desired to see in your midst. But if I must part with $300 to remove the old building I cannot go forward a step on the new, and it will be your fault. I am a priest and gentleman, and if I do not think it beneath my dignity to do the manual labor I am asking of you, surely none of you should hold back." Then I made what military experts call a frontal attack upon the congregation already gathered for Mass, after boldly announcing that the divine sacrifice would never again be offered in the ancient and venerable shrine in which they were assembled for the last time. My attack was in the form of a direct personal appeal to twelve of the men before me, calling them by name and awaiting a response from each one of them. "On Monday I want the pews removed, the altars, the stations, lamps, statuary, &c., in a word I want the interior of the church dismantled. Will you come, Mr. So and So, and you, and you," I continued till I had called off the twelve I had picked out. "Say yes, or no: give no mere promises. Let the older men come Monday, the men who are not supple or spry enough to work on the walls or mount to the roof. Remember you are called upon to lay aside for awhile the body, as it were, of our Lord, His time honored fame, the Resurrection of which will come in a

few months." Then I called the name of the oldest living member of our parish; Mr. J. T. Gough, and invited him to assist me next day in carrying to the Sexton's house the tabernacle of the old altar at which I then stood, and before which so many generations of loyal Catholics had worshipped Our Lord in the Sacrament of His love. Of course not one of the elders I have referred to, but answered in the affirmative to my appeal for help in demolishing the condemned structure. "Now, I want about fifteen of the younger men to take off the roof, nimble chaps that have no rheumatism to contend with," was my next cry. Proceeding as before I addressed each one by name—Jim, George, Harry, Aubrey, as the case might be—and all spoke out with a firm: "yes, yes." As the roof wreckers were engaged for Tuesday, I had next to make sure of a strong corps to raze the walls on Wednesday. Fixing my eyes upon the sturdiest of my flock I thus greeted them, "I must on Wednesday have stalwarts who can throw down walls. I need strong men. You seine haulers, you fishermen powerful at the oar, you men strong at chopping down big oaks, you oyster tongers and dredgers, look up till I see how many of you are here. Will you come?" Then Mr. So and So, and another, and another bobbed their heads favorably and seemed to take a little pride in being considered the Samsons of the parish. Again I took up the strain: "Now for Thursday; who'll give me help? I want all your carts, your horses and oxen, as probably one hundred thousand bricks must be hauled away and tons upon tons of rubbish and débris cleared away to make room for our new foundations. There is no poetry in the removing of wreckage, and nothing diverting, dramatic or thrilling in the shovelling up of old mortar or sorting out good bricks from useless bats, but all this heroic work must be done, and done on Friday and Saturday, if not accomplished on Thursday. Our Lady's best servants and the staunchest Catholics of this district must come forward for this cleaning up job." There was a little hanging back on the part of some at the prospect of this kind of labor, but as the sequel will show all rallied generously to the support of my programme. My appeals being ended, I proceeded to say Mass which was offered up to secure a special blessing on our contemplated work.

Next day was the auspicious Monday that was to mark the inception of what the local papers here called "a great engineering feat." I got to the church as early as possible, only to find every man who had agreed to come, hard at work on the task assigned. Before noon all the pews, altars, and other interior furnishings of the old edifice had been removed, and by nightfall all the wainscotting, flooring, and window frames were out, the 450 pound bell had been lowered from the tower, and only the four time-worn walls and roof remained for the wrecking force that had been engaged to come on Tuesday. This dawned, as what the people here call a pretty day, balmy and bright, but it was a day of brain-ache and heart-throbbing for me, because of the constant dread I had of some serious accident befalling the sixty eight men and boys who gathered early to participate in the fun or excitement of what they called "the great throw." Perhaps I didn't have confidence enough in God's protecting Providence, though I had said Mass to win His favor, and had placed our undertaking under Our Lady's patronage: but with gangs of rollicking fellows knocking timbers from the tower, or throwing down masses of shingles and sheathing boards from the roof while others on the ground were darting hither and thither to pull away the fallen wreckage, I could not help thinking that some reckless wight might get a cracked skull or a broken back in his ambition to make a record for alacrity and daring efficiency. But my men had no fear, being as a class, hard headed and unimaginative, and going at their work as boys on a lark. I used reasonable prudence enough in this matter; for apart from the persistent warning of our "calamity howler" there was no real occasion for all my dread of the old walls tumbling suddenly. In fact they had been twenty years ago shored up at each of the four corners by heavy oak beams, and could not fall apart, though we did not fully realize this, till after we had begun to try to throw them. By 2.00 P. M. Tuesday every vestige of the roof was gone, and we had a pile of rafters from it, that were thirty-two feet each in length and as good as when they were cut, the Lord knows how long ago. Now to get those four sturdy, time-battered walls down; "hoc opus, hic labor." The seine haulers are clearing decks for action. See them untangling their cables, and passing ropes through iron-bound blocks and pulleys. All the crowd is keyed up

now, and the fox hunting, steeple chasing spirit yet lingering in our county men is beaming in their eyes, while the inevitably curious contingent of women and children move up a little nearer to the doomed walls. Holes are now drilled through the front face or facade of the old church, and through them are passed one and two inch cables, tied to pieces of stout oak set hard against the inner side of the of the brickwork; while larger ropes are thrown through the spaces where the windows had been, and then are brought out of other openings, thus forming loops and securing, as the wrestlers say, a strangle-hold on the masonry. Now for anchorages on the outside. Colton Yates, a colored oysterman with rings in his ears, and Charlie Tippett, a big white sailor, are picking out trees convenient to our purposes. Soon all the ropes are rigged with proper blocks, and with that application of the pulley principle which my men had learned, not in any books of Physics, but on the hard roads or high seas of experience, they determine to multiply their pulling forces and to apply all their combined muscle at one point, and such a point a tough gum tree afforded them. All is at last ready, and seventy-five pairs of hands are grasping at the main cable, while their owners await but for a sign from me to lay on like the historic McDuff, and not to curse, but surely to prod the weakling who'd first cry: "Hold, enough." Yet I give no word to go ahead, but on the contrary I order the whole crowd to drop the rope and kneel down. "Men," I call out to them, "we want the special protection of Our Blessed Lady, we are working for her honor. Let us say three times the Hail Mary—and take our last look at the old and once dearly cherished church." The prayer over, we all spring up, wave our hands to the dismantled shrine, and gripping the wrecking cable we surge outward from the building and with a cheer and a "Heave ho and a Heave ho! again, boys," we put out every inch of strength we have, only to hear the cordage creak and groan, and suddenly snap like sewing thread and let us all down in a confused heap of surprised, jumbled up, and half mud-smothered humanity. Indeed some of the crowd, following the momentum created by their own tugging on the ropes, pitched forward and rolled down the hill nearby. Quickly the intricate mass of legs and arms unwinds itself, and then follows the guffaws of the men who realize the ludi-

crousness of the situation and the discomforture of their fellows, who had put a little extra muscle on the cables only to come to temporary grief over their "showing off."

Now I am indeed worried, for I know the wall must have been started from its foundations, and may topple down on the brave fellows who push forward to bind anew to it the repaired cables. I follow the volunteers for this last job, yet inwardly wishing I was back on the mission band, and not within the shadow of toppling masonry. We get a fresh hold with our ropes on the church-front; but better yet, we make openings with crowbar and pick in the lower corner angles of the walls and through these holes we pass two logs about sixteen feet long, and freshly cut from gum trees, and on these levers, we mass a gang of men and boys. They are bidden to try to pry out the lower section of the facade, while the rope pullers strain at the upper courses of brick. Again all is ready, but this time the tug is slow and steady; the ropes are firm, and down come about three hundred square feet of the west gable, and we are all covered with mortar dust and perspiration. From now on, the work is systematic and gradual. We see that only by piece-meal can the old walls be brought to the ground, and by piece-meal indeed did they come down, till not a vestige of them remained standing when the evening Angelus bell was sounded, and we all once more knelt down and thanked God that the stone had been rolled away and not a mau or boy injured, beyond a few cuts and abrasions incidental to the handling of the wreckage of a building. The Celtic nature within me could scarce forbear a cheer as I beheld the results of our amateur engineering work, and I could hardly believe the mountain was down, but there it was levelled to the dust, where ninety thousand bricks lay in furrows and mournfully blinking at me as if to say: "Who is going to clean us?"

Thursday, Friday, and Saturday were devoted to clearing away the ruins; and with ox-carts freely given, and with strong arms delving with picks and shovels we had in a surprisingly brief period, managed to get all encumbrances off of the lot on which the ancient Chapel had so long stood, and to make the sacred ground ready for the foundation work of the new and long desired fane. And what was the expense incurred in wrecking the old building and in getting rid of all

its débris? About twenty-five dollars; instead of the three hundred asked for by contractors for the same work, and their estimate was not high enough. For had one to pay for all the teams and men employed on our job, one's bill would have been far beyond the estimate mentioned. I gave no wages, but treated the men to cigars and bread, and to the boys I doled out candy and stray dimes and quarters now and then, when I thought they were growing tired of their labor and were likely to desert the colors. County folk, and especially the darkies are passionately fond of candy and "store bread" as they call it, in contradistinction to their own home-made biscuits, which I always dubbed "dyspepsia bullets." Acting therefore on my knowledge of this mild form of rural gluttony I made great capital out of the few loaves of store bread and the few pounds of stick candy I daily brought down to the scene of our labors, and many a good laugh I got whenever the famous picaninny brigade scrambled for the coveted viands I cast in among them. Ah! that pickaninny brigade, how much I owe to it! Comprised of some eight or ten colored boys, whose ages ranged from nine to thirteen, this dusky bunch of lads did really yeoman's work. Dirt and mortar dust had no terrors for them, and wheeling barrows and toting old lumber or brick-bats seemed to them a kind of lark. But the brigade inevitably got disorganized and abandoned all work as often as some flying squirrel or bat started up out of the wreck of its quarters, in the old church, and attempted to take flight to more inviting haunts. Off after the escaping creatures the pickaninnies would start, and in so doing not infrequently did they stampede the body of older and more serious laborers to join in the pursuit.

Now for the cellar, and the furnace pits! who would dig for these and also lay the foundation trenches? The response to this question was not so satisfactory, as I found my people rather slow to contribute any more unpaid-for services in the great cause on hand. They had done nobly up to this point, but now they indicated that they wanted wages, and something for the use of their horses and ox-teams. I fumed, and scolded a bit, but I saw that as cellar digging was so exhausting on man and beast, I had better make the best terms I could devise, and on a money basis push on the work awaiting us. It is hard to be a contractor and

pastor on the same day and at the same time; but this double role I had to fill for many a hot, weary day, as I stood amid the sweating men and oxen in the big excavation that now is our basement, and directed the course of the plows and scoops, while I cheered the active, and urged on the lazy workers or held up some blundering team that was likely to run us all down. Toilers down here have a leisurely way of attacking a job, and they play at their work; they don't seem to think there is any responsibility on them to produce results commensurate with the wages paid them. No wonder I felt obliged to stand over them all the time, and more than once to lose all dignity and priestly paternity while berating them for shirking their task, and dawdling at their labor. I understand now, though I do not excuse city contractors, for swearing at the odds they sometimes have to face, and on a losing job. Sometimes jokingly I'd say to my darkey squad: "Put your number ten on to that shovel and drive down deep, and take up a whole load and not merely a little dirt on the end of your shovel." Or: "Drive that pick down deep and loosen up more than a fist-full of clay." Or again: "Fill up your scoops; and use the big ones; and don't waste time dragging soup spoons behind oxen." And finally: "Change to the plows; don't you see that your scoops are down to hard ground." With these and many other warnings, observations, objurgations, wheedlings, coaxing, and stormings I managed to speed the work of excavation and get everything ready for the laying of our foundation walls, piers, and footings. But the redoubtable "Pickaninny Brigade" did not make as good a record at cellar digging, as it did on previous work; and one day in a fit of majestic scorn I discharged dishonorably the whole contingent, bare shins, rags and all, after paying consistent wages to it, but withholding the much prized bread and candy till it should recover from a bad attack of Spring laziness. However the immortal legion soon recovered its lost glory, partly because it was taught to have a supernatural motive for active work in behalf of Our Lady's Chapel, and partly because a more inviting form of labor was presented to it, when the ship came in.

"Father, the schooner has arrived." These words came over the wire to me from Abell's wharf on May 4th, 1911. "Father, the ship's come in." "Father, the boat's here:" this is what I heard a dozen times that

day while speeding down to where the big ship, from Perth Amboy, N. J., lay at her moorings, and carrying in her hold about 200 tons of hollow tile, destined for the construction of our new temple to God's holy Mother. With the arrival of the schooner my whole parish woke up. Here at last was a sure sign that a building was going to be erected, and here also a chance to earn a little money for hauling the tile up to the site of the new church. I told the congregation that every load they carried free, would mean seventy five cents towards the building fund, and that I expected every man who had a cart, wagon, or barrow to haul as many free loads as paid-for ones. But the people here in Spring are always short of money; and with their Winter bills for medicine and clothing hanging over them, and with bills for fertilizers soon to come in, it is little wonder that my carriers reached out for all they could get for shifting the tile from the ship, and delivered only about thirty or thirty-five free tons at the grounds where six weeks before they had so gratuitously and valiantly labored. Of course I was disappointed and plainly told them so, much to their discomfort. "The joke is on you," I said to them, "and if you prefer to give your money later on, rather than free labor and terms now, I am satisfied; but those that dance must pay the fiddler, those that have, must pay for what they get, and all of you who want a church must put either your muscle, or your coin into its erection. I have secured $5,500 for this purpose, now what will you raise?" Thereupon I read out a list of committees I had formed to collect for the altar, the furnaces, the pews, the baptismal font, and the stations of the cross. This action of mine has since borne fruit, and probably three hundred dollars have been realized by the committees in charge. But I am forgetting the last glorious rally of the Pickaninny Brigade. It was made at the ship side and along the wharf where the tile was landed. "Fader," my ebony hued corps cried out, "we will work one hour free, and den one hour for five cents for der church and our Blessed Mother." And they did work with a rush and vim that shamed the older boys and men who, some of them, really did not effect much more than my brave pickaninnies. Think of lads around ten or eleven years old wheeling trucks with a hundred or a hundred and twenty five pounds of terra cotta along a pier seventy-five feet in length, or piling

up big blocks of tile material on the shore. But as some of the farmers put it, these lads had the wind, and could do it. They surely had the good will, without which the alleged good wind would have been about as efficient as smoke against a clay-bank, or ropes of sand around a capstan.

At last everything that was needed to begin the work on our church had been conveyed to the elected site, and we awaited now only the arrival of the foreman from the National Fireproofing Co. He came, engaged his squad of workmen and quickly set to work making his forms for the concrete footings and piers. These completed, the heavy toil of mixing concrete was next in order and it went on till all the foundations, floors, and steps had been set, when the hollow tile masons got to work on the main walls and all above the first floor line. As we had as yet engaged no carpenters we had to ask these masons to place our nine big window frames in position, but these were not placed right and had later on to be all reset. Mixing concrete in August is an exausting labor, and one that needed constant watching so that all parts of the mass might be of equal strength and homogeneous in quality. I did not leave all to the city foreman but personally tested each stage of the work and so assured myself that no flaws or weak spots entered into our construction.

Pardon me for not sooner adverting to the laying of our corner stone. We had that ceremony, to be sure, and Very Rev. Father Provincial made a memorable address on the occasion, and gave me a scruple thereby by his accurate description of the *lapis primarius* that ought to grace every temple of God. Not having a solid stone I used one of my twelve inch hollow tiles, filled with cement, as a corner stone, and embedded in it the usual box containing the data about the name and founders of the church, the names of the ecclesiastical and civil authorities of the day, coins, though not many, of contemporary currency, some newspapers, and other memorials. When questioned as to the validity of what I put for a corner stone with what the Church's ritual calls for I was floored, and had to promise to substitute something more genuine, say in marble or granite. Meanwhile I trust that Our Lady will overlook our subterfuge. If there be a doubt about this one stone, there is surely none about the rest of our walls; we think they will stand until Judgment Day.

But we had our troubles while laying the roof. First of all the company that built the walls, floors, &c., &c., would not contract to erect the roof, much to the disappointment of the parish building committee. These worthies contended that it would be unwise to call in a country contractor to put on the roof, as thus there would be a divided responsibility for the whole church; the National Fireproofing Co. being held for the walls, and some one else for the job on the roof, with the possibility of either party blaming the other for any structural weakness, or any poor workmanship or results. The objection raised seemed a good one to me; so after some arguing, dickering and delay I managed to persuade the Washington company to at least lend me their foreman who had so far been employed on our church, and let him superintend, at the rate of $5.00 a day, the erecting of our roof. This required the assembling of trusses, and the hoisting of them to the wall plates. We succeeded in our task, and began to drive on the heavy two inch sheathing without mishap or accident of any kind, though the architect dreaded some misstep here.

At this juncture in my labors, I went North, partly on a collecting trip, partly to buy furnishings for the new chapel, and partly to secure a little rest by getting away from the scene of so many trials, and problems. I had hardly got aboard the one horse railroad train at Mechanicsville when I received word that a strike was on at the church building. More pay for all, was the cry. What could I do, the rainy weather just setting in had already begun to retard our work. Must it be still further delayed by the men refusing to work on fair days? I had had my entire congregation hearing mass for some Sundays past on the hillside and under the open sky, but all were anxious to get into the new building as soon as possible. The strikers knew the situation, and so I capitulated, giving word to pay the wages demanded, which indeed were not excessive, though beyond the normal for the county.

Next came the flight of the city foreman, who either took umbrage in my absence at the criticisms passed on him, or else was, as the people say here, "stumped" at the difficulties the roof plans presented to the builder. His sudden departure left the work suspended and in confusion; but our Superior here, Father Kelly, succeeded in getting one of our local carpenters to take up

the interrupted labor and by degrees we finished the roof, and then proceeded to do the interior mill work, to hang the doors, and to make everything ready for the plasterers now anxious to begin their work.

I must remind you that our hollow tile walls called for a cement finish nearly an inch thick for the outside, and for a lime mortar coating for the inside. The bids from Baltimore and Washington for this two-fold plastering ranged from $2,600 to $1,100, but I managed to get the job done for about $750 by using country labor, and becoming a boss plasterer myself. Eleven men and boys were my working force, and the Security brand of Portland Cement for the outside and King's Windsor Cement for the inside of the building were the materials I used. For weeks was I obliged to be time keeper, pay master, and general manager of the plastering campaign. Darkies need to be speeded; need to be watched in the morning, or they will come late to work; and need to be reminded that neither cake walks, tobacco stripping, hog killing, nor county politics can justify their quitting the job they are hired to do, for the sake of more congenial occupations. As the Autumn deepened into early Winter, new difficulties presented themselves, in the shape of shorter working days, wet sand that the season's tides were responsible for, but which was dried by us over improvised furnaces, and last of all, came the frost. Our problem was to keep ahead of the frost, or else it would make worthless and useless whatever cement or mortar it might nip before the setting of the same. Shifting the staging, keeping the water pump manned when some of my lazy boys were for dodging and shirking the prosaic exercise of muscle required to send water up a hill and from a brook 300 feet from the church, keeping the cement buckets, and mortar hods filled, and constantly in action, and most of all wetting down each morning the outside skin of hardening cement, were some of the cares of my daily life while the plastering squad were at their task. Well it is over, and perhaps it is not as smoothly done or as uniformly applied as would have been the cement and lime work of city journeymen, but our walls both inside and outside rejoice in plastering that is strong, well mixed, and likely to hold on till something like an earthquake, if even that, contrives to shake it off.

About this time we set up our two furnaces in our commodious cellar, or rather basement, for it deserves

that name, and from the hillside we brought in the old and much battered pews, and at last on the first Sunday in November we had our first Mass in the crypt of Our Lady's Chapel. Carriage lanterns lighted the scene, and the people declared it was like hearing Mass in the Catacombs to be present at our Sunday services in the new basement. Alas! some hidden springs persisted in sapping through our concrete and cement walls and pavement, but we got along tolerably well till Christmas morning when to our great joy we bowed before our new altar upstairs, the gift of a Boston lady, and sang "Gloria in Excelsis" in the main auditorium of our completed church, that like a Christmas present God had handed over to us on the feast of the Nativity of His divine Son.

It was a day of heart rest, of real rejoicing, and of honest pride for all my poor people; many of whom had long before concluded that death would claim them before their eyes could behold what now they were gazing on, the quite completed, up-to-date new Our Lady's Chapel, with its recognized architectural style, imposing tower, superb sanctuary and handsome stained glass windows. Just after Christmas one of the severest Winters ever experienced here set in, and for weeks we were ice bound or snow barricaded, and could do little or nothing towards getting ready for the dedication of our beloved shrine. With the first signs of Spring however, we began to ship lumber for making our new pews, as the price of even the cheapest factory-made pews, was beyond our lean and much-frayed purse. These were soon set up, and our painting began; and occupied with this and the building of a confessional we quickly found that putting the final touches to a building was a more trying and expensive operation than we had ever contemplated. What did I know about mixing paints, using oil or adding turpentine? But Our Lady sent along, apparently by accident, an ex-city painter who proved a veritable treasure to us, for he worked wisely, well, and economically over our interior decoration and coloring. Then one day a splendid ex-city carpenter strolled in, and I put him at work on our Sanctuary rail which is now a thing of beauty. He taught us how to unite speed with good workmanship. Lastly, I bought my rugs for the altar pavement, got as a present from St. Mary's Church, Washington, a handsome curtain or embroidered hanging to lie along the inside of the Sanctuary railing,

and hung up my resplendent Sanctuary lamp, the gift of Wm. Hall of Washington—of The Hall Star Cigar fame. Failing to persuade His Eminence, Cardinal Gibbons to come to our dedication, I secured the consent of the Rt. Rev. Auxiliary Bishop Corrigan of the diocese to attend this ceremony. I append a description of this event, printed in our local weekly here, "The St. Mary's Beacon," and with it I beg leave to conclude my rather lengthy and perhaps wearisome account of how we wrecked the old church at Beauvue, and reared a new one in its place.

THE DEDICATION.

Under a cloudless sky, in glorious May sunshine, a numerous multitude assembled last Sunday from every part of St. Mary's County for the dedication of Our Lady's Chapel at Medley's Neck. The event was in every sense a thorough "success," and the pastor was deeply touched by the evidence of good-will and hearty interest shown.

The ceremony was presided over by the Right Rev. Owen Corrigan, Auxiliary Bishop of Baltimore, assisted by the Rev. Alphonsus J. Donlon, S. J., president of Georgetown University, as well as by Fathers Kelly, Stanton, and LaFarge.

Promptly at 10.30 the procession began its progress around the walls of the church, which were sprinkled with holy water, the church being offered in solemn prayer to God and set apart for His exclusive service. A large and reverent concourse of people joined with the procession, while the boys of the St. Aloysius' chancel choir, stationed before the front portal of the church, sang in three part harmony, unaccompanied, a hymn proclaiming the triumph of the heavenly Jerusalem, of which the Christian Church is a symbol and a counterpart. Many a heart beat thankfully and many an eye was moistened as the Bishop, standing before the portals, solemnly called down the favor of heaven upon the house of God and gate of heaven, and bade its pure gates to remain forever open to devout worshipers and closed to all mundane usages.

Entering the building the procession moved up and down the aisles, while the Litanies were chanted, the interior walls blessed, and the voices of the choir boys again told, in melodious harmonies, of the beauty of that heavenly temple, lighted by neither sun nor moon,

but by the radiance of the Lamb alone, echoing in fresh, clear tones the sentiments expressed by the Bishop's prayers.

After the final blessing the Rev. Clement S. Lancaster, S. J., one of the pioneer promoters of the new building, began the Mass, wearing the beautiful vestments presented by Georgetown University. He was assisted by the Rev. Alphonse J. Donlon as deacon, the Rev. William J. Stanton as sub-deacon, and Rev. Father Kelly as master of ceremonies. During the Mass the choir boys sang the responses, stationed in the sanctuary. The sacred ministers were also aided by six youthful acolytes, students at Leonard Hall.

After the gospel a forceful and glowing sermon was preached by the Reverend President of Georgetown University, the dignity and high office of the noble-hearted Catholic layman being his theme. As the Mass proceeded the choir of Our Lady's Chapel, under the direction of Mrs. Giles Dyer, assisted by noted singers from Leonardtown and a trio of the Academy's sweetest sopranos, rendered one of Battman's celebrated Masses.

Previous to Rev. Father Donlon's sermon Father Stanton welcomed the hundreds of visitors to the new shrine, and asked them and his own people to offer up the Mass for the chief benefactors of the new church. He mentioned Mrs. Archibald Barklie, the foundress; Mrs. Connor, of Boston, giver of the new altar; Miss Ethel White, one of the most zealous collectors from out of town for the new building; Monsignors Lavelle and Taylor, of New York City, and other members of the clergy in the North who have helped with the new church. Others included among his benefactors those of his flock who had given largely of their means, their time, and their labor to produce the beautiful structure as it now stands. He was especially grateful to the members of the different committees who had raised funds for adorning the altar, installing the pews, and setting up the furnaces.

At the close of the Mass the Right Reverend Bishop addressed the people, congratulating them that the hopes of at least half a century were at last realized; that they had a new and up-to-date building, which was an index of the religious spirit of the Catholics of southern Maryland. After some timely remarks he wished them Godspeed, and with the other officiating

clergymen proceeded to the front steps of the church, where the entire party were photographed, as a lasting memento of the event. Butler's band then regaled the audience with some sacred melody, and later the clergy and guests proceeded to the spacious basement, to partake of the repast so generously furnished by the reception and dinner committee. All who sat down to the table expressed themselves as being treated to one of the best dinners ever served in the county.

Father Stanton takes this occasion to thank most heartily all who had even the least hand in the success of the day; and he is especially appreciative of the help extended by his Leonardtown friends.

While acknowledging the extraordinary Providence of God, and the special favor of His Blessed Mother over the whole year of labor required to erect the new chapel, he is profoundly touched by the recollection of all the cooperation extended to him by his parish, and he recounts with gratitude the sacrifices made by his people, all the hours and days of free labor, and notably the services of the Sanctuary ladies and the building committee. He is especially pleased that his predecessor, who had such a large share in initiating the work just achieved was on hand to share in its triumphant completion.

The beauty of the sanctuary was commented upon in unstinted terms while the design of the architect and the work of the National Fireproofing Company of Washington, came in for their share of praise. In a word, there seemed to be nothing to mar the joy and success of the occasion.

W. J STANTON, S. J.

SPIRITUALIZED BODY TRAINING.

(Concluded.)

HEAD AND LIMB PRESSES.

These are a specialist set of exercises, and have worked cures in cases of tired head and heart trouble. A peculiarity about these exercises that must be noted is the rest of two minutes and a half between each complete motion. Another feature to be noted is that they must never be done in the same order twice in succession.

I. Position—seated. 1. Place palm of R. hand against R. temple. Move the head, keeping the face upright, to the R. until the chin is over R. shoulder, during movement keeping up steady resistant pressure of hand against head. The hand resists and the head pushes. 2. Push with hand against head—head resisting, hand pushing, till face comes back to front position again; keep throughout steady resistant pressure of head against hand. The movement is slow, taking about ten seconds till chin is over shoulder, and ten seconds to force head back again. A strong pressure should be exerted.

Rest for two minutes and a half.

II. Same movement as I but with L. hand to L. shoulder and back. Rest for two minutes and a half.

III. Place hand against forehead. 1. Push down with head against steady resistance of hand till chin touches chest. 2. Push up with hand against strong resistance of head to first position. Rest for two minutes and a half.

IV. While R. arm hangs at side clasp R. wrist with L. hand. Force R. arm, straight, forward and upward against strong downward pressure of L. hand, till it is horizontal. 2. Force R. arm down, resisting strongly, by pressure of L. hand, to first position. Rest for two and a half minutes.

V. Same as IV but with R. hand clasping L. wrist. Rest for two and a half minutes.

VI. Seated, cross L. ankle over R. 1. Press up to horizontal with R., against downward resistant pressure of L. foot. 2. Press down with L. against resistant pressure of R. to first position. Rest for two and a half minutes.

VII. Same as VI but with R. ankle over L. Rest for two and a half minutes.

MASSAGE EXERCISES.

Massage is beneficial, first, as a skin tonic, the steady persistent rubbing giving tone and health to the skin in a very marked way; secondly, to remove tiredness and soreness of muscles after heavy exercise, long walks, &c.

The following is a splendid massage exercise. Immediately on rising in the morning, strip, and with a strong grip and steady pressure begin at wrist and

rub arm, backwards and forwards to shoulder—then same with other arm. 2. Put hands behind neck and rub strongly over shoulders and down front of body to abdomen: 3. Swing arms behind back and rub back crossways with back of hands: 4. Bend forward and rub from loins to ankles—then up front from ankles to abdomen. 5. Both hands side by side, rub crossways up front of body. Throw hands behind neck and repeat. In two or three minutes this exercise sets the blood coursing through the body, thoroughly awakens the whole man, and even in the depth of winter in a cold room, causes a warm glow to permeate his whole system. As a consequence, instead of creeping about, only half-awake, with body shivering and faculties half-dormant, one is aroused thoroughly in mind and body in the first five minutes after rising, and is possessed of a feeling of energy and fitness that will affect materially the work of the day. After two, three or five minutes of the above rubbing, dip a towel in the water jug and wring it so that water will not run from it. With this rub down the body thoroughly and finish with a dry towel. If a bath be taken let it always be tepid or warm.

When tired after walking, or exercising, *immediately* on arrival in room, strip, clasp ankle firmly with one hand, and draw, with strong grasp on limb, the hand upwards, followed by the other hand, grasping similarly. Work along limbs in this way rubbing in upward direction only—*never* downward: circular massage on abdomen; upward on trunk to neck—finish upward rub at top of head. This exercise will prevent muscle stiffness and soreness.

The following massage exercises are excellent remedies for stomach and liver troubles and constipation.

To do them lie on back on rug on floor; draw heels close to body, as this releases abdominal muscles.

I. Clasp knee—press to body, so that knee presses against chest, once a second. Do this with R. and L. knees.

II. Place palm of R. hand against R. side of abdomen. Push across to L. side: grip L. side and pull back across to L. side. Use strong downward pressure of whole hand.

III. Same as II, but with L. hand against L. side.

IV. Place thumbs at lower end of colon, just at appendix, the position of which may be learnt by con-

sulting any anatomical work. With thumbs side by side, work upwards along whole length of colon, in a series of short, inward thrusts.

V. Rub with steady hand pressure in circle around abdomen, moving across, just below ribs, from R. to L., then down and complete the circle. A glance at an anatomical plate will show that this pressure follows the course of the larger intestine.

VI. Tap firmly with finger-tips of both hands along same course as in V.

VII. Press finger-tips of L. hand under L. corner of stomach and finger-tips of R. hand under R. corner of stomach. Press inward and below stomach till fingers meet in centre of body:—then press inward and upward to centre circle of ribs under breast bone.

Repeat each exercise for about two minutes, and take them in any order that inclination suggests.

CONCLUDING REMARKS.

Remember that "Position" is to be taken and kept, quite independently of breathing. It would be an error to try and get it by a deep inhalation. The trunk muscles must be worked and drawn into "Position," while the process of breathing remains regular and unchanged.

When working at the exercises, the mind must be filled with the idea of strengthening that organ or muscle that is being worked at especially, and it must be bent upon this fact keenly and with enjoyment. Monotony must be avoided, and to help the mind to retain its interest,—select each day any exercises that may appeal to it at the moment; *never follow any regular order.* It is essential for success that this feeling of keen zest and enjoyment be present.

Always breathe fresh air. Keep windows open for twenty-four hours daily, wide open in mild weather, and in cold weather open for at least an inch at top and bottom. When sleeping, a screen to stop a direct draft may be necessary.

These exercises if used steadily, energetically, and with enjoyment, will bring the body to a normal state of health, building up and strengthening an undeveloped one, and eliminating superfluous matter from a body that has become weighty through neglect. Work steadily. It may be difficult and disheartening in the beginning, but persevere, and normality once attained, the rest will be easy. Body and soul will act

harmoniously, and the earnest worker, untrammelled by bodily incapacity, will press strenuously onward in that field that is white with the harvest, every heart-beat a throb of enthusiasm, and every moment of life a moment of work for Him whose life is an example of tireless labor, our Lord, our Master, and our God, Christ Jesus.

W. J. LOCKINGTON, S. J.

MONTAIGUE AND THE LOUVAIN UNIVERSITY PILGRIMAGE.

The time is drawing close once more when the students of Louvain University—worthy sons of a glorious Alma Mater set out upon their night pilgrimage to Notre Dame de Montaigue. This pilgrimage being under the direction of Ours and quite a remarkable incident in Louvain life, may be of interest to many readers of the LETTERS, and who knows—perhaps a suggestion to some. To the "uninitiated" it may be well to set forth a few preliminary ideas upon Montaigue. "Montaigue is the church, and the church is Montaigue," someone has said, and it is really true. The terms may be said to be convertible so to speak. Take away the church and Montaigue is nothing. The church is its life, its soul, its being.

I bought a little flag once—the flag of Montaigue, a small three-cornered piece of linen, which nearly all pilgrims going there for the first time procure; on the back of it I found printed the legend of the pious origin of this Sanctuary, and I prefer the simple story given there to the would-be explanations of modern historians. Between Diest and Aerschot there existed once a wooded plot on an elevated ground belonging to the "Seigneurie" of Sichem—a town about two miles away. Sichem is one of the oldest towns of Brabant and before the disturbances in the Low Countries, was remarkable for its commercial activity, especially as regards the linen industry. It seemed peculiarly chosen by God for devotion to His Holy Mother.

In this wood then was an oak tree, to which was affixed a picture of our Lady, and here the faithful came in pilgrimage ever since the beginning of the 13th century It is to the piety of the Archduke Albert and

his consort Isabella that is due the initial steps in the building of the church and town in this spot, hallowed by the feet of many thousands of pilgrims. The first sanctuary raised in honor of the picture was a little wooden chapel built in 1602; the oak tree, to which the image of Mary was attached was cut down and transferred to the church at Sichem. In 1603 the Archduke replaced the wooden chapel by one of stone and in 1609 laid the foundation of the beautiful church which exists at the present day whose high altar occupies the site of the time-honored oak tree. The same prince founded there in 1624 a Community of the Oratory like that instituted by St. Philip Neri at Rome. Several Sovereign Pontifs have enriched the church with special indulgences, and generous benefactors have added to the material beauty of the building. In 1843 a costly Tabernacle, twelve feet high made of one solid mass of silver richly worked and inlaid with precious stones, was added, and the entire expense defrayed by the offerings of the pilgrims.

The present town of Montaigue exists only as the normal development of the church; it lives by the church: it consists mostly of hotels and restaurants for the pilgrims, and of shops where pious objects, rosaries, candles, pictures and statuettes are sold. The whole year round no other sound is heard but the tramp of pilgrims' feet and the pleadings of the poor. The Railway station—a terminus, owes its existence to the shrine, and the main street leads straight up to the church, which occupied the centre of the star formed in the plan of the town.

It is an octagonal structure of composite peristyle with classic facing and columns; the abutments are in "style Jésuite." A large dome covers the whole. A well meant taste has sprinkled this dome with stars of gilt copper—the effect of which, when the sunlight plays upon them, is striking even from afar. The church is surrounded by fields and groves interwoven with paths, and it is here that the pilgrims "tell their beads unending" or make the Stations of the Cross. The Mysteries of the Rosary are chromo-lithographs and terminate at a gigantic Calvary: the Stations of the Cross are veritable monuments in stone. Along these paths long hallowed by this exquisite devotion the faithful move in groups; one recites the verse to which the others answer; and thus they go their way,

for the most part simple solid country men and women, lost in their devotion, with a far-away look in their eyes and a burning devotion in every line of their faces; some kneeling with both arms held out in the form of a cross, half prostrated before the representations of the holy Mysteries. There is a peace and a solemnity over the whole surroundings. Human respect seems to have no place there; piety, open, strong and active is in their every act—and every man, woman and child is there for business—the business of their souls.

So much for Montaigue in general. The number of annual pilgrimages there is legion. I only intend to deal with one, and that because it is one with which Ours are intimately connected and because I can speak of it as a fortunate eye-witness. It is, as I have already said, the annual pilgrimage of the Louvain University Students. It takes place on the Eve of Ascension Thursday and is attended by large numbers of the students both lay and clerical, not to mention numerous Catholics of the town and surrounding neighborhood. The Pilgrimage starts about 9.30 P. M. There is a general gathering in the "Place de la Gare" before that hour, and the scene is an animated one, especially during the last half-hour, when the numbers begin to swell. Students are hurrying to and fro, seeking their companions, new-comers stand in groups looking wildly around not knowing where to go, what to do, when to start. Vendors of paper lanterns with the accompanying hooked sticks to carry them, are doing a roaring trade. Yet no one starts. They are waiting until the director, Father P. Godtschalck, S. J., with his stalwart theologian assistants arrives on the scene. He is up to time, and easily remarkable by his gigantic build and the brilliant lantern hanging from his cincture. His assistants divide up, some going on in front, some dropping back. They are there to infuse "de l'entrain" into the singing of the hymns and to lead the recitation of the Rosaries during the night's journey.

The crowd makes way. The tinkling of a bell brings a hush upon the vast assembly, and to the first notes of the Magnificat, chanted in stentorian tones and taken up by all present, the body moves forward. The lines are about seven deep; the pace, slow at first, soon quickens and walking is not easy on the cobblestones. But after all it is a Pilgrimage and not a country stroll which is taking place. One must

be ready for some inconvenience and in fact the very inconvenience lends a savor to the occasion. The Magnificat echoing among the surrounding houses in the calm night air, is thrilling, and arouses enthusiasm in the weakest heart. To see those students in their daily life about town one would not be struck by any extraordinary piety nor indeed would one expect it. But here their true mettle comes out; they show what they are made of, and when we consider that their Alma Mater is dedicated to the Blessed Virgin, this expression of their loyalty in both senses of the word, is indeed striking. Along the footpath are lined large numbers of on-lookers, many of them noted for their lack of respect for all things religious; but no word of disrespect is spoken, no sign of hostility in the smallest degree, is shown, and in a long line stretching far away we move quickly out of the town and into the dark country roads.

Far away in the distance can be seen the long line of lights dancing up and down in the night gloom—and on looking back, the same sight meets the eye—the whole sea of colors lending a weird aspect to the scene. Off in front can be heard the strains of the Magnificat, wafted back on the night air; here close by, the Ave Maris Stella is being sung by a couple of hundred voices, while from behind stentorian tones can be heard in the intervals, giving out the Rosary. Hymn succeeds hymn, Rosary succeeds Rosary and indeed the whole Pilgrimage may be described as one long prayer.

Strange as it may seem, considering the buoyant spirits so prevalent among a Universlty body, especially on the Continent, there was no sign of rowdyism, no disrespect in the manner of singing, but a uniform spirit of serious, if enthusiastic, piety seemed to pervade all.

At several intervals on the road, fresh bands of pilgrims joined the main body, which thus grew to immense proportions as time wore on. About 11 P. M., a halt was made. Large numbers gathered round a tall iron cross which is erected by the roadside. It is a regular stopping place, and marks the spot where Father Sibert, S. J., a former director of the Pilgrimage, fell dead whilst accompanying the students to Montaigue. As soon as Father Godtschalck came up, he took his place by the side of the cross and a group of torch-bearers formed round him; the lurid glare shone

on his features and lit up the circle of listeners standing and seated on the grass about him, as he addressed a few earnest words to all present. He briefly recalled the memory of him who had died here, when on the same errand as we then were, and after a few final words of exhortation and advice concerning the Communion and Mass in the morning, we moved forward again.

Montaigue was reached shortly before 2.30 A. M. The aged tower standing like a protecting shadow behind the dome of the church loomed up before us in the faint light of the breaking morning, and we felt that our pilgrimage was nearing its close. Just upon entering the town the Magnificat was again intoned. Its effect was thrilling, ringing along the narrow streets as we swung up towards the church. Soon the great doors swung open and the spacious building was filled in every nook and cranny by the imposing stream of eager devotees. High Mass commenced immediately at the main altar, from above which, looked down a miraculous statue of the Blessed Virgin. Two priests commenced almost immediately to distribute Holy Communion (Confessions had been heard on the road during the night), and continued during the whole Mass, practically everyone present receiving.

At about 3.30 all was over, and after a cheery breakfast at one or other of the restaurants, the majority of the Pilgrims took the special train home which got them to Louvain about 5 A. M.

Thus passed the University Pilgrimage, a simple, impressive and consoling experience; a refreshing stimulant too against the pessimistic and exaggerated reports of the tepidity of Belgian Catholicity. For here was a representative body of the very flower of Belgian Catholicity, and what could have been more edifying? It is an experience well worth a trial, and one which leaves an indelible and affectionate souvenir in the mind of him who has lived long enough in the country to cherish the goodness, the loyalty, and all the other sterling qualities of the sons of dear old Catholic Belgium.

T. J. McLOUGHLIN, S. J.

A LAYMAN'S VISIT TO SANTA CASA DE LOYOLA.

On Saturday morning, July 23, 1910, we (i. e., Pater Familias and two sons James and Lawrence) left Paris and after a pleasant journey reached Bordeaux in the late afternoon.

The Cathedral, the remains of the Roman Amphitheatre, and dinner (exceptionally good even for France) made our rest in Bordeaux a very delightful one and late at night we resumed our journey, reaching the Spanish frontier at Irun very early in the morning.

Irun furnished an old fashioned but well equipped railway station, reasonable facilities for a much needed wash, an easy customs examination and a start into Spain. We took an accommodation train, substantially similar to those in local service in France, the carriages perhaps rather more old-fashioned.

The ride from the French boundary to San Sebastian is only about three-quarters of an hour. At one place the scenery is very imposing where you see a port on the Bay of Biscay with vessels loading iron ore, while in the background are the foothills of the Pyrenees.

San Sebastian, the summer capitol of Spain, and the chief town of the province of Guipuzcoa, facing the Bay of Biscay, and with a background of hills rising towards the Pyrenees is well known as one of the most beautiful places in Europe. By advice of the "Portier" we decided upon the church of "Buen Pastor" for high mass. As we approached it, we had the pleasure of seeing the soldiers of the garrison marching in full uniform from a mass at which they had assisted.

The church of "Buen Pastor" is comparatively modern, large and of generally Gothic architecture—a spacious and handsome church, but scarcely typically Basque as some others hereinafter alluded to.

In this and the other Basque churches there are a few rows of benches at the beginning of the nave adjoining the sacristy and occupied by men only.

Of course there are no pews in Spain. Would that conditions were such that there were none any where except in the protestant conventicles from which they sprang.

The church of "Buen Pastor" is well filled with "prie dieus" and most comfortable for strangers, as indeed any church without pews is apt to be. There are two altars in the transepts—very fine I thought. In this and all the Basque churches we saw, there is one altar to Our Lady under her title of "Mercedes." Her image at this altar is clad in what I judge to be the black dress of a noble widow in Spain. The other statues are not clad.

The verger seemed a more business-like person than his fellow in France and there was no beadle. Must I confess that I missed him?

This mass was crowded, in front were the devout; in back the "rear-guard," who were undisturbed by anybody. The Spanish thought is to have all at mass, and make them feel comfortable in their own way. The behavior of the congregation at this mass was most seemly.

The collection was taken up either by a priest or deacon, (probably the latter) in surplice and cassock, and in a little bag, which he handed to you. He merely bowed solemnly after you made your offering. Again we found the Basque less elaborate than the French and noticed the absence of the beadle beating the floor with his staff, and his call of "Tronc pour l'Eglise, Tronc pour le pauvre," &c.

We left this high mass with edifying and happy memories. So far as we could ascertain there was no vespers at any of the churches at San Sebastian on that summer Sunday.

We also saw the two more ancient churches of San Sebastian. Architecturally they appealed more to one than the church of "Buen Pastor," because they are older and of a more special character.

The ancient Basque churches, including the parish church at Azpeitia, are solemn in appearance, very dark and severe, looking to me like a half-castle, half-fortress type. All is of stone within and without, the great square walls broken generally by one belfry tower. A friend tells me they are of very ancient architecture, Romanesque which preceded the Gothic and perhaps led up to it. They have a solemn holy look, and are in perfect taste, a quiet type, and in every one of these attributes, they typify the noble people who throng them to-day as in the days of their fore-fathers.

The afternoon of Sunday was spent wandering about the town of San Sebastian, which appeared to be largely

modern except the churches in the old part near the sea. Inland the town seemed not particularly interesting. Along the shore the parade fronting the "Concha" and guarded by high hills, coming down to the sea, furnished one of the noblest scenes in Europe.

We dined at the Casino—a Hungarian band detected our nationality and gave us "Yankee Doodle," but later the regular musicians of San Sebastian gave us a welcome contrast in most excellent music of a high type and finely rendered. This band played in the open air in the beautiful environs of the Casino. They wore no uniforms, only ordinary citizen's dress, indicating a kind of plainness in public which I imagined I noticed in the Basque generally. We took a peep at the roulette room—gambling was going on. There was no great crowd and it seemed a rather solemn performance.

One incident of this Sunday afternoon will serve to illustrate the beautiful manners of the Basques. They are not of the elaborate kind which one gleans from guides, but very simple and quiet, yet very beautiful manners, just the same, as I think the following will show. My son James took a sea bath in the Bay of Biscay, and I commenced rather foolishly perhaps to worry about him.

Almost without a word from me the young lady who presided over the bathing machines, presumably the sister of the Basque bathing-master, perceived my anxiety and explained to me in French that my son was out of the water and dressing in the bathing house to which she pointed. This was very nice, but only the beginning, for I soon perceived that they looked on my presence there as an afternoon call. They brought me a chair and came around to do me the honors of the beach.

On Monday morning about half-past eight, we embarked upon the great event of our trip, the journey to the Santa Casa de Loyola.

Although this shrine can be reached by motor and rail, via Zumarraga, we decided to make the whole journey of about twenty-seven miles by motor-car, having heard the roads were good; and they turned out to be unsurpassed, with excellent macadam surface and stone bridges.

Our chauffeur was a Basque, a well-formed, well-mannered, competent young man. He spoke French, fairly well, I judge, but my own knowledge is not great enough to say positively.

In the environs of San Sebastian we passed the Convent and Academy of the Ladies of the Sacred Heart. Like Manhattanville it is on a high hill visible from the road. We saw some of the novices with their white veils walking in the grounds, a sight we had seen many a time in New York.

Leaving San Sebastian, the first part of the journey was on a level road, in a valley. In one of the villages en route we stopped and entered the church, very beautiful and imposing, with a solemn dark interior like all of them. Scattered here and there on the floor were boxes containing sawdust, or its equivalent, and a loose candle stuck in the midst thereof. This is I presume to give light to those who use books, although I cannot say with certainty.

The country along the somewhat narrow valley where we were travelling seemed fairly well farmed. Of course no country tenanted by peasant farmers, controlling largely their own land, is going to look as trim as England, nor had they here at any rate much skill at fixing the houses or grounds, but the country presented a fair appearance.

Not very long after we came to Azpeitia. We left the motor in the narrow main street and turned through the Plaza to the parochial church. We heard music and it occurred to us that we had the good fortune to have a chance to hear mass, at least a portion of it, on St. James' day. And what a treat it was.

On many a fiesta of this, the patron saint of Spain, no doubt the feet of him, who was to become the patron saint of Azpeitia, had crossed the threshold we were about to cross. One's thoughts went back to him entering here, a little Basque boy, following his father Beltran de Loyola, and his mother the Lady of Azcoitia.

Above at the side of the church, some distance from the altar but not in the extreme rear, was the organ loft and the choir of men and boys, and in the rear loft was the "Banda Municipal," of Azpeitia, but using string instruments. The music, both vocal and instrumental, was magnificent.

Within the church at the extreme rear is the font, and a large inscription stating that St. Ignatius was there baptized.

There was a sermon in the Basque language. They have a curious custom of darkening their churches (already rather dark) by pulling down heavy red cur-

tains in front of the windows in the clerestory during the sermon. The sermon in the Basque language and the darkened church gave me a little "nap," I fear.

After mass a priest ascended the pulpit apparently for a second sermon, or its equivalent. We did not remain but proceeded to the Santa Casa de Loyola. Immediately after leaving Azpeitia you come in sight of this noble desmesne, most imposingly situated about a mile distant. The church designed by Fontana stands out most prominently, and although its architecture has been much criticised, it is nevertheless an imposing sight to the pilgrim or traveller. The natural surroundings too are very beautiful. The church adjoins the ancient castle of Loyola, which is now enclosed within various buildings, and substantially occupies the site chosen by the ancestors of St. Ignatius for their home. Its position is commanding, on a hill sloping downwards to Azpeitia towards which place the ancient castle fronted, and overlooked it with an uninterrupted view. To the right is the lofty mountain Iztarruiz, which looms up high and bleak and bare. A mile or so beyond Loyola but hidden by intervening hills is Azcoitia, whence came the mother of St. Ignatius, like his father, the descendant of a noble house. Unfortunately we did not get to Azcoitia, but the "Album" gives her home as the ancient castle of Balda, and her name as the "Dona Marina Saenz de Licona y Balda."

In front of the Santa Casa at a distance of about sixty yards is a long line of tables, in the open air, where pilgrims may eat lunch in picnic style. To the left is the hospice, about which a word will be said later. We ascended the steps towards the church, passing the beautiful statue of St. Ignatius, and turning to to the left, entered the Jesuit house. It seemed strange that it should be so exactly like entering a Jesuit house at home, but so it was, and the good brother whom we presented our letters looked like his brethern in our own country, and the room and appurtenances too were similar to those in America.

The brother told us to present ourselves at half-past twelve, and that we could dine at the hospice at noon. So we betook ourselves to the hospice, and to an early dinner, and very good it was.

It was served in an immaculately white washed room. With us were two secular priests and a Basque lawyer,

very courteous gentlemen all of them. We were waited on by two Basque women, solemn as all their race seemed to be. The dinner was plain but excellent. The wine was very good indeed, Claret from Navarre. The province of Guipuzcoa is rather cold for the grape, I presume, and so they bring their wines from Navarre. That we were eating food from St. Ignatius' native land, and drinking wine from that of St. Francis Xavier was a pleasant thought. Theoretically the conversation ought to have been almost nil, yet somehow or other it practically progressed in a mixture of Latin and French. Perhaps the solid food of Guipuzcoa and the kindly wine of Navarre helped, at any rate even admitting considerably more conversation than understanding, we seem to have been favored with a feast of reason and flow of soul at that meal.

One curious memory I have of the talk was the effort to make our Basque chauffeur understand what a Protestant was. He asked if they were Catholic, and receiving a negative reply, he asked if they were "Masons." Thus he divided people. Explanations in Latin and French, even when translated into Basque, carried no light to him, nor did the knowledge of the two priests, the Basque lawyer, or ourselves about Protestants seem to be capable of transmission to him.

After dinner the good seculars disappeared, but the Basque lawyer took coffee with us in the open air, i. e., on the porch of the hospice. He declined cognac, or liqueur, may be because he was about to make the Exercises. We, however, did not decline, nor did the chauffeur. Our linguistic efforts justified us, and perhaps the chauffeur thought it would help him to understand what a Protestant was. The bearing of the chauffeur at the hospice was a good example of Basque manners. There is evidently no class distinction, either clerical or lay, at meals at holy places. Yet it is an aristocratic civilization, with due respect for place, and the chauffeur's attitude towards us was most polite.

We now separated from our pleasant friend, the Basque lawyer, and entering the Jesuit house, we were greeted by the Reverend Father Aramundi, S. J., who was sent by the Rector to show us the Santa Casa. I judge that this is a regular duty of this good Father, as it was he who conducted King Edward the Seventh of England, through the Santa Casa. A friend of mine, a priest from London, told me that Father Aramundi

also received him on his visit to Loyola. At any rate there could be no kinder guest-master. He is a Basque, speaks some English, and no doubt his French is perfect. With him the conversation was largely in Latin, through my son Lawrence, who translated into English for us.

The Santa Casa consists of the imposing church designed by Fontana somewhat in imitation of the Pantheon, and adjoining it on both sides and directly connected with it are the various buildings of the Jesuit house. To the left, entirely enclosed by these modern buildings is the Solar Casa, or house proper of the Loyola family in which St. Ignatius was born. There is a gap between the walls where you can walk, as in a "well" between two New York flats, and put your hand on the old side of the Solar Casa and your finger into the "Signum Diaboli," or rent in the wall, which tradition says came from the shaking which Satan gave the house when he could not tempt St. Ignatius from his holy purposes. But you cannot get any general view of the Solar Casa from without on account of the enclosure, as aforesaid. This arrangement I have heard criticised, and no doubt it would be a great pleasure to see that ancient home, as St. Ignatius saw it; perhaps however its enclosure has preserved it better and prevented its decay. The Santa Casa is a novitiate and a place of pilgrimage and of retreat. Many secular priests make the Exercises here. There is no school or college. The grounds are handsome, there are commodious refectories both for exercitants and for the community, and a very fine library. The church, as well as the whole Santa Casa, is enriched with so much art, both in painting and statuary and mural work, that no one could take it in during the short time we were there This description must therefore be confined to the Solar Casa and what appealed most to us.

The Solar Casa de Loyola appears to have been a large castle, the lower part more a fortress than a house. There are practically no windows in the lower story, and the construction is of heavy stone blocks, presumably the retainers and men at arms occupied this part, and in it the cooking was done. This is largely guess work, as you do not see the whole exterior, it being enclosed, but I surmise this from the picture. As hereinbefore described you can however see the "Signum Diaboli" in the old wall of the house, and we

were shown the cannon of the house. Above, say the third story, come the living rooms of the family, and the architecture here changes entirely. The stone is smaller and of finer material. There are many windows and there is much ornamentation in the details. I am not an expert in architecture, but I quote from a gentleman, to whom I showed this picture, the following, indicating that the architecture of the Solar Casa is of a very high type:—"I have rarely come across a more interesting specimen of a very distinctive type of semi-fortress, semi-dwelling than the Santa Casa de Loyola. Its almost archaic construction below and its rather elaborate construction of the upper stories seem to me to show as perfect a specimen of the necessary combination of fortress house and dwelling, of the well to do family of the 15th century, as one can imagine, and I envy you your good luck in having been able to study it closely. The ornamentation of the façade is curious, but does not seem to me to have any Moorish trace in it, although it appears so at first glance."

It is in this upper part of the Solar Casa that the associations with St. Ignatius center most. The visitor enters first the room of St. Ignatius, when he was a boy. It is fitted up very beautifully as a chapel. Out of Inigo's little window facing what is now the church one can look as he looked, and conjure up that childish figure, looking towards his native mountains. No doubt he had his toys here. Did he perhaps play soldier in this room? As he looked out of this same window, did he forecast his future as boys do, maybe a great military career in his case.

As we understand it, this was the room to which Ignatius was first borne, when he came wounded from Pampeluna. It was however thought that he would fare better in a larger room, and so he was taken to one of the principal rooms of the castle, now known as the Holy Room. Of course I cannot say, but I like to fancy it was that same wife of his elder brother, whom Francis Thomson mentions, who insisted that the wounded Inigo should be moved from his own chamber to this larger room. It will be remembered that Francis Thomson relates that when St. Ignatius returned from Paris to Loyola, he did not wish to stay in his own home. Perhaps he feared to do so, dreading that the love he bore it, might distract him, but when this lady begged him "for the love of Christ" to accept the

hospitality of his old home, he yielded. This too is the lady of whom Francis Thomson speaks when he alludes to the difficulty of being "Sister-in-law to a saint," but she seems to have been equal to that and all other roles, and to have been a beautiful character of whom we know all too little.

From the boy's (Inigo's) room we proceeded to the Holy Room. It was an enormous room, as rooms go to-day. It is a chapel, almost a small church. The ceiling decorations are magnificent. The Blessed Sacrament is reserved in the Holy Room, and before it were a few figures bent in prayer.

Above the altar is a statue of St. Ignatius holding in his right hand a banner, and in his left a book. On each side of him are figures of angels. All about is a maze of magnificent ornamentation-pictures, the beautiful reredos with its supporting pillars, carvings, and decorations of many kinds. The great sight of the Holy Room is the figure of St. Ignatius below the altar. Here he is shown in that momentous act of his life, the reading of the lives of the Saints. Inigo the soldier is very different from our figure of Ignatius the Saint, and yet like him in a way, too. Both his legs are shown all bandaged and in splints from his wounds. The right leg is extended, the left drawn up to support the book. His figure is that of a handsome young man—a light auburn moustache and goatee adorn his finely chiseled face. His clothing is of bright and rich fabrics, befitting his state as a cadet of the house of Loyola, and page of the Court of Spain.

One's feelings in the Holy Room and before the figure of its Saint were well expressed in the words of my son Lawrence, who turned to me and said:—"Father, we are now in the room, from which the Protestant Reformation was driven back."

Father Aramundi called our attention to two stained glass windows. One shows the family of St. Ignatius bidding him adieu when he leaves Loyola to be a priest, as they expressed it to us. I suppose this means when he left for Montserrat. In it Ignatius, clad as a grandee of Spain, is receiving the salutations of his elder brother, the then head of the family. This elder brother is a commanding figure, looking every inch of him, the scion of a noble house, with his strong features and his heavy black beard. Ranged behind him are

the other members of the family, awaiting their turn to wish Godspeed to him who was to distinguish it beyond their wildest dreams. It is a beautiful picture of the life of Spain in the time of St. Ignatius. The other stained glass window shows St. Ignatius in three epochs of his life. On one side he is shown as a young soldier, his whole body covered with armor. Out of the depressed visor of his helmet looks a handsome determined face. On the other side is shown our own familiar figure of St. Ignatius Loyola, General of the Company of Jesus, in priestly robes, with the book opened at "Ad majorem Dei gloriam" in his hand, and the nimbus of a saint about his head. The figures of these two epochs are comparatively small. The artist evidently felt that the great epoch was the wound at Pampeluna, and gave to this the centre of the window, and three-fifths of the total space. Below this part too, is shown in a picture, which I have, the inscription for the window, which consists only of the date of his wounding, between the month and the year thereof being inserted the familiar arms of St. Ignatius, i. e., the wolf and pot, and the seven bars. Ignatius is shown prone, but supporting himself with his left arm, which holds his sword close to the hilt but with the blade reversed and lying on the ground. On each side the wounded officer is supported by a soldier. A figure (not in armor) holds in his two hands the wounded limb, and beside him is another person with a large bucket of water. These no doubt are the surgeon and his assistant. All around are the men at arms, and in the background the walls of Pampeluna.

Our stay at Loyola was growing to a close. Father Aramundi said, "I go to pray," and gave us a bottle of Holy Water from the spring of Loyola, as a memento of our visit, and blessed us. We purchased for a trifle the "Album del Santuario de Loyola," a beautiful book of photographs, and descriptions, and our visit to the Shrine of St. Ignatius and the home of his family was over, all too soon.

BOOKS OF INTEREST TO OURS.

The Sodality of Our Lady Studied in the Documents. By Father Elder Mullan, S. J. Third Edition. (First in English). Revised and Enlarged by the Author. New York, P. J. Kenedy and Sons, 1912.

This is the best and most authentic work thus far published in English on the Sodality of Our Lady. There is nothing lacking in it. Until this work came from the press there was no trustworthy presentation in full of the Church laws and decisions on the Sodality of the Blessed Mother. The book was first published in Italian, as an enlargement of Father Beranger's work "De Congregationibus Marianis Documenta et Leges."

The book consists of two parts. Part 1 contains every detail concerning the Sodality, its meaning, its motive, rules, government, members, special works, &c. Part 2 consists of documents utilized, all faithfully reproduced in the original language from authentic sources. They are catalogued at the beginning of Part 2, and are accompanied by explanatory headings and rubrics in the vernacular. A general Index at the end of the book makes it very handy for reference. In the words of the author we sincerely hope the work "may help to promote acquaintance with Our Lady's Sodality, and to encourage those charged with the care of Sodalities to cherish and foster them more and more."

St. Ignatius Holy Water. By a Father of the Society of Jesus. Eighth Edition. Published by The League of the Sacred Heart, St. Xavier Church, Cincinnati, O. 1912.

The object of this little work is best expressed in the Introduction, which we reproduce:

"In the earlier editions of this booklet, nearly all the examples of the favors received by those who used St. Ignatius holy water, were taken from the remote past or from foreign countries. It may perhaps increase our confidence in the intercession of St. Ignatius to know that not only in the distant past and in far off lands, but even at the present time, in our own country, and in our very midst, wonderful instances of the efficacy of this holy water are to be met with. Hence, one object of the later editions was to encourage the confidence of the clients of St. Ignatius, by presenting to them some of the more recent cures effected in our own country, whenever possible. In this edition, an entirely new series of favors is recorded, different from those narrated before. It will be noticed that the cures are so varied, the witnesses from so many places, and the times in which the cures were effected so far apart, that no attempt is made to

classify them. Many cures similar to those here recorded are merely referred to or are entirely omitted. Moreover, it is frequently very difficult to get anything more than the bare facts in the case, as many persons are less interested in the circumstances of their cure, than in the fact itself. Hence, sometimes important details of what was clearly regarded as a great favor, were not carefully transmitted. It would be desirable to give the names and addresses in full, but most of those concerned, though they give their name to us, stipulate that the name be withheld, allowing at most merely the use of their initials.

It is hoped that these few pages may contribute, at least in some degree, to the honor and glory of St. Ignatius of Loyola, and increase devotion to this great Saint. May all those who, in a spirit of faith, make use of this holy water, experience, like so many others, the effects of his powerful intercession. May they receive both temporal and spiritual favors, as a reward of their confidence in the power of St. Ignatius before the throne of God."

The zealous author then concludes: "We trust that those who read this booklet will have a greater confidence in the wonderful effects of this holy water, and that they will propogate its use amongst the sick and suffering. After hearing the wonders wrought in times past through its use, one might think that this holy water has lost something of its efficacy of former days; but God's power is not lessened, nor is the solicitude of St. Ignatius for the afflicted less loving now than of old. When our times become matter of history, we hope that equally wonderful things will be said and written of this devotion. Let us at least do our part in making it known, and in making St. Ignatius more loved and honored, all to the greater glory of God."

Arthurus Vermeersch, S. J. De Religiosis et Missionariis Supplementa et Monumenta Periodica. 6us Tomus n. 4. 15 Martii 1912. Bruges, Beyaert. Rome and Ratisbon, Pustet. Paris, Lethielleux.

Besides the latest decrees of the Holy See, this number contains answers to queries on the following subjects: de matrimonio et cooperatione in missionibus; de baptismo in missionibus; de juridica conditione instituti votorum simplicium quod a S. Sede decretum laudis impetravit; de cooptatione in institutum diœcesanum; de novis reformati breviarii ac missalis rubricis; de usu privilegii altaris post reformatas rubricas; de titulari ecclesiæ regularium.

Ephpheta. A Prayer Book for the Deaf. The Xavier Ephpheta Society, 30 West 16t Street, New York.

The only preface to this handy Prayer Book is an extract from a letter of our Holy Father, Pope Pius X, to His Grace, Archbishop Moeller, of Cincinnati. "We pray the Lord may bestow upon those who in any way lend their

services to this eminent work of charity, the care of the deaf, every prosperous and satisfactory gift."

The author of this little book is one who has had much experience in caring for the deaf. Hence the book itself is just the thing. The selection of prayers and hymns and devotions is excellent. It can be easily carried in one's pocket, is printed in clear type and neatly bound.

Bellarmin et Les Exercices Spirituels de Saint Ignace. Par P. Xavier-Marie Le Bachelet, S. J. (Deuxième Partie). No. 38. Avril, 1912. *Collection de la Bibliothèque des Exercices.* This is a continuation of No. 37, already noticed in the June issue, 1912, of the LETTERS.

Nos. 39 and 40 of the same "*collection*" for July and August. *Les Exercices Spirituels à la naissiance de Seminaires. Recherches Historiques sur Leur Part d'Influence principalement en France. Par le P. H. Watrigant, S. J.*

In No. 39 Father Watrigant gives a preliminary essay on the use and influence of the Spiritual Exercises in the formation of the Clergy in France. This essay enables the reader to appreciate fully and in its proper historical setting the work of Perè Charles Godeffroy, "Theologien de Paris et Curé de Creteville."

In No. 40 Father Watrigant reproduces with notes, the work of Godeffroy: *Le College des saincts Exercices ou est donné Le Moyen unique, tres-aisé, et tres efficace de porter, maintenir et esleuer les Pasteurs, et le corps Universel de l'Eglise en leur perfection. Proposé et dedié a Nosseigneurs les Illustrissimes et Reverendissimes Prelats de l'Assmblée du Clergé. Par Charles Godeffroy, Theologien de Paris et Curé de Creteville, Dioceze de Coustances.* A Paris, Chez André Sovbron, au Palais en la gallerie des Libraires, proche la Chancellerie, M. DC. XXV.

In a short introduction Father Watrigant explains the project of the author. Godeffroy's project was by means of spiritual exercises, made in a special house under special directors, to enable those already in charge of souls to renew their priestly fervor, and to prepare the younger ecclesiastics for ordination. It is to be noted that Godeffroy in his pamphlet does not mention explicitly the spiritual exercises of St. Ignatius, nor does he even mention the Saint's name. But it is easily recognized that these were in his mind when he wrote his plan. The reason for not mentioning explicitly the exercises of St. Ignatius, is found very likely in the fact that the French clergy, at the time of the publication of the little work of Godeffroy, 1625, was not very favorably disposed towards the regulars.

OBITUARY

Mr. Maurice G. Thum.

Mr. Maurice G. Thum died in his twenty-sixth year in the obscurity of a sanatorium at Colorado Springs. Death was due to nephritis, occasioned by broken health, and occurred on June 28, 1911.

He was born November 2, 1885, at Buffalo, N. Y. After the preliminary grammar studies, he entered Canisius College, where his lively character and genial nature won him many friends, while his talents and application always placed him on the Honor List of his class.

August 31, 1904, Maurice Thum entered St. Stanislaus' Novitiate, Brooklyn, Ohio, and two years later pronounced his first vows. His life as a Jesuit was marked by touching fidelity to principle and to duty, great resignation in sickness, and by a fearless attitude toward death.

Four months of activity in the Juniorate indicated the calibre of the work Mr. Thum might have done, had not God cut short his young life. In those few months, with dominant will power facing tremendous odds created by lack of physical strength, he followed with gratifying results the regular routine of class and study. A keen disappointment, therefore, for the young Junior, was the waning of health which ominously checked such promising activities. Mr. Thum suffered from a fatal combination, tuberculosis and asthma. As a Father once remarked, either of these diseases would be enough for one man to handle.

Every effort was made by Mr. Thum to recover for God's glory the health he had lost in God's service. Long and weary months were spent in College infirmaries, and longer and wearier months in the environments of Sanatoria.

When health seemed to have improved somewhat, Mr. Thum entered upon his philosophical studies at Woodstock. Here the same zeal which had kept him at his post in the Juniorate when his strength was fast wasting away, directed his feeble strength in the study of philosophy and of the sciences.

But his career was not to be marked by any great earthly success, and, after four months at Woodstock, he was forced to give up his studies and resume his quest of health.

The tale of months and years of obscure suffering is better left hidden with the many acts which sanctified those secret sufferings. It fell to the lot of Mr. Thum to be thought by some excessively distant and reserved. Even when full allowance has been made for a certain amount of

natural independence of character, we must not overlook the charity and delicate sense of judgment and feeling which prompted Mr. Thum in his sick condition to hold aloof rather than inconvenience or discomfort anyone. R. I. P.

Father Dominico Pozzoni.

We have to record the untimely demise of the beloved assistant pastor of the Holy Family Church for Italian-speaking Catholics, which occurred after several months of patient suffering at the O'Connor Sanitarium on August 8th, 1911, at 9.15 A. M.

In September, 1909, Father Pozzoni came to San Jose, Cal., from Portland, Oregon, as assistant to Father Valpolini in hopes that whilst laboring here for the welfare of his countrymen his health, which had suffered a severe shock in the north, would be rehabilitated. For a time he seemed to improve, and every prospect for a perfect recovery was entertained until complications set in that hastened the end.

Piously he had lived and piously he departed this life fortified with all the blessings of the last Sacraments, and he was laid to rest in the Jesuit plot in the cemetery at Santa Clara.

Born in Venice June 25, 1880, he was only thirty years of age at the time of his death, still in the prime of life, with many years of usefulness ahead of him. His religious career began in Chieri, where he entered the Jesuit Novitiate December 7, 1895. After two years of novice life he pronounced his first vows and started and completed his course of rhetoric, after which he devoted himself to the usual three years of philosophy, mathematics, physics, chemistry and kindred studies.

Thereafter he was sent to the Rocky Mountain mission, where he was assigned to teach and prefect in different schools of the Northwest.

Three years ago he completed his course of Theology in St. Louis Universiry, Missouri, and after the usual third year he was applied to ministerial duties in Portland and later in San José.

Of a kindly disposition, a self-sacrificing spirit, genial, willing to aid others, he had endeared himself to all who came within his priestly influence, and no doubt would have been a wonderful power for good amongst his brothers and the community at large.

The funeral of the deceased took place from the Holy Family Church on the morning of August 11th. R. I. P.
—*The Pacific Calendar.*

Father John W. Linnehan.

Father Linnehan was born July 12, 1871 and entered the Society in Frederick, August 14, 1891. In 1897, after finishing his course in Philosophy, he went to Fordham, where he spent the whole of his regency. Returning to Woodstock for Theology, Father Linnehan was ordained their in 1906. After his tertianship, too unwell to do work in the college or parish, he was sent to St. Joseph's hospital, New York, where he died February 9, 1912. The following appreciation of Father Linnehan is taken from the *Fordham Monthly*.

Father Linnehan came to Fordham in 1898 to begin his years of teaching. Here he remained for five years in zealous work in and out of the classroom. It was here that he manifested so strikingly those sterling qualities of character, untiring devotion to duty, active resignation to God's will in health and in weaknes; sweetness of disposition manifested by the kind words and the bright smiles—a serenity which intense suffering could not overcloud—these were the traits that endeared him to all.

During his first two years at Fordham he was Moderator of the Fordham Monthly, and so earnest and untiring was he in his work that the close of the second year found him a martyr to his zeal.

After his ordination at Woodstock in 1906, he returned to Fordham, but his shattered health made it impossible for him to enter again the classroom. Filled with a burning zeal, he yearned to do great things in the Master's vineyard; he found that vineyard was to be a life of suffering, and he was content to fulfil the poet's words, "they also serve who only stand and wait."

During the last years of his life, spent at St. Joseph's hospital, he was revered as a saint by all who knew him. Nor was he idle there—the children were his special care, into whose blighted lives he sought in every way to bring joy and gladness.

One who knew him intimately, speaking of his death said: "A saint has passed straight to the better life. He certainly needs not our prayers. I hope he will be an intercessor for us on the great last day."

In the Fordham University chapel, where he had so often knelt in prayer, his funeral took place February 12th. The burial was at St. Andrew-on-Hudson. R. I. P.

Father Cornelius Gillespie.

Father Gillespie was born in County Donegal, Ireland, on September 12, 1851. At the age of sixteen he came to Philadelphia. The sterling qualities of the young Irish lad, the deep sentiments of patriotism and religion interwoven with his life, made young Gillespie very dear to the heart of Father Jordan, who year after year studiously kept the classes of old Saint Joseph's together in the hope of brighter days to come. For six years Father Gillespie remained in Philadelphia, and on July 21, 1873, entered the Novitiate at Frederick. In 1879 after completing his philosophy at Woodstock, he was sent to Gonzaga college, where he remained until 1884, when he returned to Woodstock for his theology.

The first two years after his ordination, which took place on August 27, 1887, he spent at Georgetown University, as Vice-President. After his tertianship he did parish work for a few months at Saint Mary's, Boston. "It was Father Gillespie's distinction," writes America, "to have helped largely in directing the currents of Catholic life during two successive decades in such important centres as Washington and Philadelphia." But it was no easy task he had to face, when he was proclaimed Rector of Gonzaga college on November 18, 1890. The situation might have conquered a weaker man. As the historian of Gonzaga college remarks, clouds were fast settling on the head of the once glorious Gonzaga. Each year the number of students decreased in spite of the labors of such men as Fathers Stonestreet, Clarke, Wiget, Kelly and McGurk, until 1890, when we find sixty-two boys enrolled in the college. Father Gillespie was not the man to lament difficulties, but acting on the principle he often inculcated that Nature so interwines the gay with the grave that the color of the web is dark or bright according to the humor of him, who handles it, he set to work to make Gonzaga a thriving college. It took some years to accomplish this, and by 1894 the effect was apparent to all. That year began with the best outlook Gonzaga had since its removal from F Street in 1871. The classes were increased this year by the addition of Poetry to the course; the number of boys in regular attendance was 126. This was all the more remarkable, when we consider that the English course was reduced from 65 students to 15.

Father Gillespie was not long at Gonzaga college before he realized that a college hall was sadly needed. To a man like him, who believed that a college to succeed must have social and literary prestige, and who considered col-

lege plays and public specimens among the best means of showing the world that we possess literary prestige, a college hall was essential. When therefore through the offer of $15,000 by a generous benefactor a sufficient sum was found to warrant the undertaking, Father Gillespie started the building. To raise the remaining funds he organized the Saint Aloysius Building Association. It was on the occasion of the laying of the corner stone by Cardinal Satolli on May 24, 1896, that Archbishop Keane spoke the following eulogy of Father Gillespie: "Father Gillespie is preeminently a man of business. He is taking notes, when men do not suspect it; he is forming plans and devising means for carrying them into execution, when people have no notion such thoughts are passing through his brain. Years and years ago as a teacher in Gonzaga college he was daily faithful to the daily task imposed upon him by holy obedience; but when daily walking the routine of duty he was taking notes of those things, which the utility of his college demanded, and now Providence has brought him here to carry those plans into effect. God's Providence never makes a mistake, and assuredly God's Providence made no mistake in this case." This chapter of Father Gillespie's life can find no more fitting close than the words of one of Gonzaga's most distinguished sons: "And if Gonzaga's past has been honorable and brilliant, her present is prosperous and filled with hope. And among the agencies that have gone to make this fact, none is more conspicuous or worthy of a larger meed of praise than the zeal and ability of the present popular Rector of Gonzaga, Rev. Father Gillespie."

On July 2, 1898, Father Gillespie bade farewell to Washington, and joined the Mission Band. After two years of this work he was installed as Rector of Saint Joseph's college, Philadelphia, on August 20, 1900. In a short time he became the kind, the familiar, the most respected friend of everyone with whom he came in contact, and as *America* points out, the friends he once made the same he kept always. Saint Joseph's was groaning under a heavy debt, but Father Gillespie, who ever kept his hand on the pulse of the people, knew that the Philadelphians were ever ready to contribute, and so he organized "The Finance Committee." During his regime Saint Joseph's was converted from a free college into one in which tuition was to be paid, and yet the number of boys increased the year he introduced the change. He bought a convent for the Sisters of the Immaculate Heart, who taught the boys in the parochial school, he introduced a new lighting system into the church, and made other important improvements, and was yet able to cut off a large slice of the debt. He came as a stranger, and when he left Philadelphia in September, 1907, to labor on the Jesuit Missions in Maryland, every one was sorry. The

poor and needy missed his helping hand, the sinner felt weaker without the word of mercy which dwelt forever on Father Gillespie's lips and diffused its tender attributes over all his actions. On June 16, 1908, he once more returned as Rector to Saint Joseph's. The flock rejoiced to have their shepherd back. But their joy was short-lived. The hue of health had left his cheeks; all the evidence of his former strong and inextinguishable vitality had gone. On July 9, 1909, after handing the reins over to Father Lyons, he went to Greylock Rest, where he remained four or five months. From Greylock Rest he returned to his first charge at Gonzaga college, this time as Minister. The task proved too much for his waning strength, and Superiors sent him to Georgetown, and from there to Woodstock College. He died at Saint Agnes' Hospital, Baltimore, on February 28th.

That Father Gillespie was a man of rare financial ability the above account may give us some idea. But what a strong spiritual force he was in the community can never be told. The esteem in which he is held, the immense concourse of people, who attended the solemn requiem mass, which was celebrated for him at the Gesu, and another the Donegal Society of Philadelphia had celebrated, are tokens more eloquent than mere words.

One day a number of Philadelphia's leading citizens were discussing the wonderful power Father Gillespie exercised over the Irish of Philadelphia. It was immediately after the celebration in honor of Founder's Week, in which Saint Joseph's college played such a prominent part. One of the gentlemen present said that in his opinion Father Gillespie derived his great power from the fact that he knew his own heart. Pressed for an explanation he told his listeners that Father Gillespie's patriotism was so closely interwoven with his religion that he could not destroy one without destroying the other. He knew then that any service, which would appeal to the religious and patriotic sense of the Irish, would surely be well attended.

Father Gillespie would leave no stone uncovered to honor Christ or his Vicar. The annual military mass at the Gesu, the oft-repeated times he had his cadets parade in honor of a visiting Cardinal, or Apostolic Delegate, the reception he held in honor of Marquis Sacripanti, of the Pope's Noble Guard, the messenger despatched by His Holiness Pope Leo XIII to bear the Cardinal's hat to Cardinal Satolli, the great celebrations he held in honor of St. Patrick, when the Irish societies received Communion at the Gesu, all testified that in knowing his own heart he knew the heart of every Irishman, and that you cannot deprive an Irishman of his religion without destroying his patriotism.

As we said before he believed that any college to succeed must have social and literary prestige. It was for this reason he was such a strong believer in the value of college plays. At Washington, under him the dramatic society received a great impetus. At Philadelphia he had "Duo Captivi" produced. The Greek Play of 1905 was the outcome of his strong desire to place St. Joseph's in the front rank of American colleges. Each year the French and German classes produced plays, which won new laurels for the college.

Father Gillespie had his faults, but they were so far outnumbered by his good qualities that one could hardly notice the defects. To some he seemed harsh, but on closer acquaintance one learned that such was not the case. If he hurt by his plainness, bluntness and straightforwardness, he was ever ready to apologize and repair the injury. The following letter from Cardinal Falconio tells its own story of the love which he bore for Father Gillespie: "I was very sorry indeed to hear the news of the death of our beloved Father Gillespie, whom I remember so well. He was already mature for Heaven, and God has called him home to give him his well deserved reward. I am thankful to you for having given me this news, sad as it was, because I shall be able to remember in my prayers the soul of him, who during life was so dear to me." Well may we use the words of Cardinal Martinelli: "I thank you for the news concerning Father Gillespie, a true friend." R. I. P.

Father Antony Boven.

Father Antony Boven, S. J., died in Grand Coteau, La., March 26, 1912, after having labored continuously for the negroes of that district for nearly half a century. Born in Switzerland in 1831, and educated for the secular priesthood, he entered the Society of Jesus in 1858, and having been appointed assistant in the Grand Coteau parish of the New Orleans Province, made the care of the colored people his special charge, and so continued without interruption until within a few weeks of his death in his eighty-first year. Though many of the negroes were seduced from the Catholic Church in other parts of Louisiana after the Civil War, there were no defections in Grand Coteau, and Father Boven could say: "Of those Thou hast given me I have lost not one." He conducted classes in every part of the country districts, organized various sodalities and, with the aid of schools conducted by the Religious of the Sacred Heart, made his numerous colored parishioners models to their white neighbors in religious knowledge and fidelity; and for many years the parish has been fruitful in vocations to

the Colored Sisterhood. Father Boven traversed his extensive district incessantly. He knew all his people by name, with all their circumstances, but he never went outside of it in his half a century of service except on the occasion of his golden jubilee, and then only in obedience to the order of his superiors. He was remarkable for child-like simplicity and humility, unfailing cheerfulness, and untiring zeal. R. I. P.—*America*.

Father Orville D. V. Brady.

Father Orville D. V. Brady, died June 6, 1912, in St. Vincent's Hospital, New York city. His death was caused by Bright's disease.

Father Brady was born in Baltimore June 4, 1876. He began his studies in the Baltimore public schools and entered Loyola High School in 1888. He left at the end of his freshman year, 1893, to enter the novitiate at Frederick. In 1898 he went to Woodstock to complete his studies in philosophy.

He began teaching at St. Francis Xavier's College, New York, in 1901, and after staying there one year went to Fordham for a year, and then to Georgetown University, Washington, where he spent one year as professor of physics. His last two years in teaching were at Loyola, where he taught physics and mechanics. In June, 1906, he returned to Woodstock for his final studies, and was ordained there by Cardinal Gibbons in 1909. Following his ordination he taught for a year at St. Francis Xavier's College. He made his third year of probation and returned to St. Francis Xavier's, New York, where he remained until his death. R. I. P.

VARIA

BALTIMORE. *Diamond Jubilee of Father Boone.*—Sunday, September 8th, was the Diamond Jubilee of Father Boone as a Jesuit, for on this day sixty years ago he entered the Novitiate at Frederick, Md. As the majority of the many years of his eventful career have been spent in Maryland and in St. Ignatius' Church, it seemed but fitting that there should have been some public recognition of so rare an anniversary. But with his characteristic modesty and love of retirement our venerable Jubilarian personally requested that on account of the infirmities of his years the day be spent quietly without any church celebration or demonstration. In the course of the day he was the recipient of many heartfelt congratulations from his brother priests in this and our other houses.

BELGIUM. *Death of Father Albert Poncelet, Bollandist.*—Father Charles De Smedt died a little more than a year ago. In the death of Father Albert Poncelet, the Bollandist community suffers another severe loss. Considerable assistance was rendered to the Bollandists by Father Poncelet even during his scholasticate; for Father De Smedt, having remarked in him talents of a superior kind, proposed that he should be set to work with them as an assistant. Active and enterprising, Father Poncelet more than realized the greatest hopes that were made in his regard, creating for himself a field of personal study to which he zealously devoted the time that had not to be spent on more important and more pressing work.

In 1887 two articles written by him appeared in the *Analecta Bollandiana*, the more worthy of note being a review of the life of St. Ghislain by a monk of the name of Regnier.

His early philological studies placed him at once before public notice. The Abbé Jaugey, a man of deep learning, asked for his assistance in a review he had just founded under the title of "La Science Catholique." Father Poncelet assisted him for some years, supplying at regular intervals criticisms of the chief publications interesting hagiography.

Father Poncelet was sent for his theology to Louvain, where he was ordained priest on the 6th of September, 1891, after the completion of his third year. At the end of the year following he returned to Brussels to continue the life of hagiographical studies he had already entered on, nor did he leave it again except to make his tertianship at Tronchiennes in 1894.

He was soon made a member of the staff of writers who were engaged upon the Acta Sanctorum. Though the second vol-

ume for November was nearly complete at the time of his return, in it are to be found several short commentaries from his pen. The share he took in the third volume was far more considerable, but suffice it to mention his works on St. Willibrord, St. Leonard and his commentary on St. Engelbert of Cologne which he was unexpectedly called upon to supply owing to an untimely though necessary change in previous arrangements.

The *Analecta Bollandiana* owe to his memory a still greater tribute of thanks. His name appears at the head of nineteen volumes and all his work is stamped with the same scientific probity and is of great value.

Father Poncelet allowed nothing to interfere with the work he had in hand; the only exception was his acceptance of an invitation made him by the editorial staff of the Jahresberichte der Geschichts-wissenschaft; and from 1897 onwards he undertook to produce annually an article entitled "Merovingiens."

His preferences were ever for bibliographical research. Owing to advancing years, Father De Smedt intrusted to Father Poncelet the rough draught of the Biblotheca hagiographica latina. Father Poncelet revised and completed it, the two printed volumes appearing in 1901. This was a subject of constant revision until his death. He added an index of the "Miracles de la Vierge," then a first supplement. The last of his works he saw published was the second supplement of 350 pages; he himself despatched the first copies the day before he died.

The various inquiries this meritorious work necessitated gave a special direction to his activity. Convinced of the need of knowing the contents of many hagiographical texts that were still in manuscript form, he determined to make an inventory of them himself. Every year he published in the *Analecta Bollandiana* a monography in which he described the latin hagiographical resources of many libraries both public and private in Austria, Germany, France or in Italy. The larger catalogues of Roman libraries were published separately.

Father Poncelet died before he was able to give to the world an important commentary on St. Martin of Tours, which would have appeared in the fourth volume for November. In his leisure moments he found time to compile by himself a complete volume of the Acta Sanctorum Belgii. Before sending to press the manuscript which was all but finished, Father Poncelet felt himself in conscience bound to go to original sources and ascertain (constater sur place) whether the manuscripts which were not at his disposal might not perhaps be of a nature to modify some of the conclusions he had arrived at. This would compel him to visit Italy and make a voyage that would also enable him to draw up catalogues of many Italian libraries and of the manuscripts therein contained.

Father Poncelet was on the point of setting out when he was taken seriously ill. At Montpellier he was suffering from a severe attack of asthma. The doctor remarked that the heart was very weak, and seeing that the Father's state was particularly grave advised him to return to Brussels as soon as he should feel sufficiently recovered and not to continue his voyage to Italy. The crisis passing away, he was about to drive to the railway station accompanied by Father Minister when he seemed once again to be very weak. He would not put off his departure, saying that he would find a good infirmarian at St. Michael's. As he was handing his ticket to the official at the Station he suddenly sank to the ground. Father Minister at once gave him absolution.

Father Poncelet's remains, for it was afterwards ascertained that death must have been instantaneous, were reverently carried to an adjoining room where ether was administered and other restoratives applied but without the hoped-for result. Five minutes later the doctor on duty (de service) declared that all was over and that so sudden had been the attack that death must have taken him even before he had fallen to the ground. R. I. P.

Boarding School for Portuguese Youths.—Our Portuguese Fathers have opened a boarding school for Portuguese boys at Jette near Brussels. Sixty boys have registered. For the first year the Fathers did not wish to have a larger number enrolled.

BOSTON. *The College. Cardinal O'Connell Present at the Opening of the College.*—His Eminence Cardinal O'Connell graced the opening exercises for the new term of Boston college and delivered a brief sermon on "To Know, Love and Serve God."

The exercises were held in the Church of the Immaculate Conception. The student body, numbering over 1,100, the largest in the college history, was present in full. Their relatives and friends swelled the attendance.

The Rev. Thomas I. Gasson, S. J., President of Boston College, celebrated mass, assisted by members of the faculty.

Cardinal O'Connell sat on the episcopal throne within the sanctuary, attended by the Rev. Father Brett, S. J., and the Rev. Father Byrne, S. J., of the college

After the mass His Eminence spoke to the students. In the course of his sermon he said that the great number of collegians before him brought joy to his heart and that it showed the wonderful progress that is going on. He paid fitting tribute to the faculty for its untiring efforts. He urged the collegians to be loyal to the faculty, than whom they will never have better friends. In closing the Cardinal urged the students to be strong, true and faithful sons of Boston College.

After the exercises the Cardinal received the students who won the scholarships he offers annually. These students are Francis A. O'Brien of Brockton, Fred Gillis of Dorchester, James Brennan of Brighton, Harold Rowan of Jamaica Plain and Joseph McHugh of East Boston.

Evening Classes under the Auspices of the Y. M. C. A.—It is a pleasure to note the sturdy, steady growth of the Evening Educational Classes conducted for the past two years by the Young Men's Catholic Association of Boston. Unstinted commendation has come from those who have enjoyed the benefits and advantages of these courses. They were started to supply a long-felt want and have served the purpose of bringing to the earnest and ambitious men and women of Greater Boston, profitable opportunities for self-improvement, and also have enabled them to increase their earning capacities.

BUFFALO. *Retreat for Teachers.*—Father Daniel J. Quinn gave a retreat to 400 school teachers in the chapel of the Academy of the Sacred Heart, Buffalo. This good work was inaugurated by the Alumnae Association of the Academy. The retreat was given last March, and when Father Quinn returned in May to give a conference and renew and refresh the sentiments of the retreat, the same large number of teachers attended.

CALIFORNIA PROVINCE. *Santa Clara. Dedication of the New University.*—The formal dedication of the new University of Santa Clara, built to carry on in yet greater degree the work till now done by the college of Santa Clara, took place Sunday, June 16th. Archbishop P. W. Riordan, conducted the ceremonies marking the inauguration of the newer and greater institution of learning.

Appropriately significant of the passing of the old and the coming of the new, these dedicatory exercises and ceremonies were combined with the regular commencement program of the last class to be graduated from Santa Clara College, a class which also had the honor of assisting in the inception of the newly created university.

Passing in solemn procession from the stage where the dedicatory exercises were being held, the archbishop, accompanied by his secretary, Rev. J. J. Cantwell; Rev. James P. Morrissey, president of the new University which will soon adorn the Santa Clara valley, and Rev. John J. Laherty, secretary of the institution, escorted by a guard of honor from the fourth degree of the Knights of Columbus of San Jose, performed the religious ceremonies consecrating the new buildings to the cause of religion and education.

At the corner of the new administration building, an imposing structure built in mission style, the procession halted

for the ceremony of unveiling a tablet let into the corner-stone. Here a simple but impressive consecratory and dedicatory service was read by the archbishop and holy water was then sprinkled.

From the administration building the procession passed on through the old grass-covered courtyard, past green arbors reminiscent of the days of the mission Fathers and also of the early days of the Santa Clara College of the fifties, into a second quadrangle surrounded on one side by the buildings of the old college and on the other by the new Senior hall, at present encased in scaffolding.

At the corner of Senior hall, on the avenue which will pass the front of the completed university buildings, a second halt was made for dedication ceremonies of the hall. As in the first case, the services were simple, a tablet being unveiled, the archbishop reading from the order of service, holy water being sprinkled, and the procession then passing on.

Through the church of the institution the procession then passed; and from there entered the interior of the administration building, where its final dedication took place.

The new buildings are in sharp contrast to the structures of the old institution. The new are of stone and marble, the old are of wood.

The buildings at present nearing completion consist of an administration building of three stories and a Senior wing of the same design and height. Where the present chapel is, a more imposing building will be constructed. Separate buildings for law, agriculture, engineering, architecture and other branches will be added, as the money is available. Father Morrissey said that he had no hesitancy in saying that with the splendid generosity displayed in the last year the complete University will shortly be a reality.

The *San Francisco Call* reports that ten thousand persons took part in the parade, which was one of the special features of the dedication ceremony.

DENVER. *Retreat for Laymen.*—The Retreat for Laymen at Sacred Heart College, July 12, 13 and 14, 1912, was a great success. Rev. Father Barry, S. J., conducted the exercises. Twenty-seven gentlemen were present, and they were so well pleased that they voted unanimously to return next summer for the same purpose. The exercises were spread over the entire day, from six o'clock in the morning until nine at night. It was exceedingly edifying to note the recollection, promptness and regularity of these men; recreation, shop talk, newspapers, business, politics, and even general conversation were not allowed, and all followed with the exactitude of novices the lines marked out for them. The college people were as much edified by the men, as the men were pleased with the college and the retreat.

ENGLAND. *The First Retreat at Thornbury.*—In Catholic countries Houses of Retreat for men have been established for some considerable time. In Ireland and on the Continent they are very evident, and an immense amount of spiritual good accrues from their influence. At Romiley, Cheshire, a house devoted to Retreat-giving is in existence, and the popularity of its work is apparent from the number of laymen who participate in its ceremonies.

Quite recently an additional house for a similar purpose was opened at Isleworth, London, W. Thornbury—dedicated to the memory of the Blessed Edmund Campion—is situated in a pleasant road, about two minutes' walk from Osterley Park Station, and within easy reach of the City, and all parts of London and suburbs. It has accommodation for thirty persons. The grounds attached to the house are spacious and attractive, and the exercitant cannot help realizing how admirably adapted are his surroundings to the object he has in view. He is living in an atmosphere of perfect tranquillity. The hitherto unrepentant sinner would find here the path of reconciliation made easy and the dark shadow of past transgressions dispelled in the fulfilment of a whole-souled act of atonement.

An inaugural three days' Retreat marked the opening of Thornbury. About fourteen members of the Sodality of Our Lady of the Rosary and St. Ignatius, from Farm Street, W., supplemented by six gentlemen from other Catholic Centres, attended. Our members came from different parts of the Metropolis, and the accessibility of Thornbury to all, obviated the necessity of a fatiguing railway journey. Some living in Western London found the Metropolitan or Tube Railways to Hammersmith, and thence to Osterley Park an expeditious route. Others living in the West Central District travelled from Blackfriars direct to Osterley Park Station. One enthusiast, dispensing with such means, sped along on his cycle from distant Oxfordshire.

On arrival we were met by Father Plater, S. J., who extended to us a homely welcome and conducted us to the bedrooms we were to occupy during our stay. The house from the exterior has all the appearance of a modern well-equipped mansion. This idea is corroborated by acquaintance with the interior. On the left as you enter, the neat little chapel occupies a place of deserving prominence.

The Rev. Father Plater, S. J., who conducted the Instructions through explained the meaning of a Retreat, the rules to be observed, and emphasized the ultimate good resulting from such a holy work. It was a time, said the Rev. Father, when men withdrew from mundane affairs in order that they may get a greater knowledge of God, and a higher appreciation of his works. It was for prayer and essentially a time for spiritual introspection. The necessity of Retreats has at all times been recognized by the Church,

and in one of her recommendations a Retreat extending over a consiterable period is enjoined on members of the clergy.

Taking for the first subject of his instructions, Who am I, I belong to God, to know Him, to love Him, and to serve Him, the Rev. Father dwelt on the duty of the creature to his Maker, with illustrating simile and convincing detail. Indeed, at this early stage, the impression made was noticeable in the added fervor of this comparatively small but very earnest congregation. The various subjects dealt with on the following days included: The Majesty of God, Prayer, Sin, Death, the Passion of our Lord, &c. Each day the retreat-makers rose at 7 A. M., attended Holy Mass at 7.30, and were present at instructions in chapel at 9.35 A. M., 12 M., 4 P. M., 6.30 P. M. Benediction of the Blessed Sacrament was given nightly at 9.15, and all retired to rest at 9.45 P. M. or thereabouts. During each day a certain time was apportioned to Meditation, Spiritual Reading, the recitation of the Rosary, and other religious exercises. The different services were notified by the ringing of a bell, which duty is generally undertaken by one of the visitors. For Spiritual Reading an abundant supply of books is available, including the works of Newman and Faber.

Among the observances to be recognized during the three days, silence—at certain prescribed times—formed a feature not the least noteworthy. The effect was pleasing and beneficial. It is agreeable to meditate on the idea suggested by an instruction, and afterwards, when verbal expression of approval is not expedient, the mind seeks an added happiness in the development of some thought leading further probably than the original idea suggested. Silence helps in the attainment of this result. During dinner and supper, the reading aloud by a member of the house of some pious work was interesting and instructive.

About four hours daily were allotted for recreation within the grounds. The exercitants, during this period, occupied themselves in quiet rambles through the grounds when the rule of silence was withdrawn.

On Monday night the final instruction was given, and on the following morning after the celebration of Holy Mass and the bestowal of the Papal Blessing, the premier Retreat came to a termination. Those present expressed the pleasure they felt at being privileged to be the pioneers of what is destined to be a substantial work in Southern Catholic life.

Father Luck, S. J., is the Superior resident at Thornbury. In his care for our comfort he was painstaking and anxious.

If the writer were asked to interpret the dispositions of the exercitants during those three days he would say that in

the devotional influence of this House of God, the making of good resolutions became a matter of easy effort. Whatever may be the basis of such good intentions, they had their apex in the major determination to serve God with increased devotion and more enthusiastic loyalty. And now this Retreat, whilst being an innovation in the Catholic life of London, was a welcome stimulus to the Sodalists and others present. It remains to all a memory which they will treasure as being not the least inspiring among the many beautiful functions in which the Church of God abounds.—*Messenger, July, 1912.*

INDIA. *Calcutta. St. Xavier's College.*—The College closed with 715 boys on the rolls. Of these 410 belong to the School Department and 305 follow the University courses of the College. There were 94 boarders.

A Curious Item from the Madras Catholic Watchman. An Excellent Cure for Snake-Bite.—The Pondicherry Remedy is a cure for snake-bite discovered by a Jesuit Lay Brother of the Old Madura Mission. At the suppresion of the Society of Jesus, in the second half of the XVIIIth century, the formula for making 'the remedy' was entrusted to the Fathers of the Society of Foreign Missions at Pondicherry, and is still in their possession; hence the name, for they alone make it. The remedy, which is a black powder, is not in the trade, but it may be obtained (together with printed instructions for using it, in English and the Vernacular) at the nominal cost of 4as. a tin, on application to the Fathers at Pondicherry. Most Catholic missionaries keep a small supply of it with them for the use of their flock. Unimpeachable evidence proves the efficacy of the remedy even in well authenticated cases of cobra bite.—*Catholic Watchman.*

IRELAND. *Father Henry Brown Elected President of the National Association of Classical Scholars.*—Considering the services which the Society rendered in the past towards maintaining Classical Education and promoting its efficiency, it appears to be an appropriate compliment to invite a Jesuit to preside over a national association of classical scholars. This is what has happened in Ireland, when Father Henry Brown, Professor of Irish in the National University, has been elected to the Presidential Chair of the Classical Association for 1913. Father Brown is a graduate of Oxford and will be the first representative of that university in his new office: he has however been preceded by Cambridge Professors of high European repute (including the late D. H. S. Butcher, M. P. for Cambridge University, and Dr. Starkie, the learned editor of Aristophanes). Some years back we reviewed Father Brown's *Handbook of Homeric Study*, in which he emphasized the importance of archæological aids to classical teaching in a particular department;

and hence we are not surprised to learn that he took a leading part in the foundation of the Classical Association, and is moreover a keen advocate of educational reform in respect of his own faculty. Like many other modern Professors, he believes that it has now become a matter of life and death to make the study of Classics more real and interesting—in fact a genuinely humanistic discipline. The mere existence of Classical associations (I think there are several in America) is an evidence that efforts are at last being made to stave off the disruption with which the study of Greek especially is now threatened in many countries. Considering what a blow this would be to all the higher learning of the schools, Catholics must view such efforts with the most lively interest. And to see our Fathers taking an active part in such a work is certainly a matter of congratulation. In Bombay a Jesuit is Honorable Secretary of a Classical association : in England the present Father Provincial was sometime Vice-President of a local branch : and we think it is honorable to Ireland, where religious feeling notoriously runs high, that she has been the first country to elect one of Ours to the highest position in her national organization for the defence of the ancient learning.

JAMAICA. *New Arrivals and Departures.*—During August the following Fathers arrived in Kingston to work in the Jamaica Mission: Jos. J. Williams, James V. Kelly, Philip de Bold, and F. X. Delany. Fathers W. Gregory, J. B. Schmandt, and John Mulligan returned to the States.

MISSOURI PROVINCE. *Chicago. Dedication of Cudahy Science Hall.*—Sunday, April 28, was a historic day in the annals of Loyola University. On that day the Cudahy Hall of Science was dedicated at 3.30 P. M.

The central figure of the imposing ceremonies was His Grace the Most Reverend Archbishop, and he was assisted by Rev. E. F. Hoban, D. D., Rev. F. A. Purcell, D. D., Rev. A. J. Burrowes, President of St. Louis University, and other distinguished clergymen, besides the pastor, Father Johnson, and all the local community of Jesuits.

The members of the Fourth Degree Knights of Columbus were honored by being chosen to act as a guard of honor to His Grace the Archbishop, but the weather was too unfavorable for the contemplated outdoor ceremony.

The Cudahy Science Hall of Loyola University is the gift of Michael Cudahy and is a voluntary offering to religion and education. Mr. Cudahy himself took the initiative in the matter, approved the architect's plans and appropriated $130,000 for the building. Work was begun in August, 1910, and the building was completed in December, 1911.

In Science Hall is conducted the school of physics, chemistry and engineering of the university. It is one of the

most imposing structures devoted to the purposes of education to be found in Chicago. Its dome rises 100 feet above the water table and it covers an immense area. Complete arrangements are made for an observatory, and a seismograph will shortly be installed. It is a great monument to its donor and a splendid addition to the educational equipment of the Catholic Church.

Milwaukee. The University Student Free Employment Bureau.—The operation of the Marquette University free student employment bureau for the last school year was quite successful. The total number of positions, carrying partial employment, secured by students through this agency was 267. The actual number of student positions offered was five dozen more than this number. Of this latter number there was probably forty per cent which could not be filled by students without serious detriment to studies.

Lecture in Behalf of the Philippines.—The Rev. James Monaghan, S. J., of Marquette University, recently lectured in Colorado Springs before the Supreme Convention of the Knights of Columbus on the need of a hall for Catholic students in attendance at the Philippine University and other schools for higher education in Manila. Great enthusiasm was shown by the convention, and the Colorado Springs Council, K. of C., zealous for the distinction of being the first to contribute, sent him a draft for $200—a dollar a member. While in Manila, Father Monaghan was interested in discovering means of giving to Philippine students in the government schools a religious and moral training of which they were deprived by the non-sectarian character of those institutions.

Prairie du Chien. The College.—The Sacred Heart College in competition with the other nine Jesuit Colleges and Universities of the Missouri Province, and for the second consecutive time, received first honors in a prize essay contest, together with third and seventh place. A year ago we took first and sixth prizes. Mr. David F. Bremmer of Chicago annually donates $100 to be distributed, for the five best essays, on a subject assigned at St. Louis University. The subject for the 1912 contest was, "Alumni Associations and Social Work." The first prize was awarded to Joseph Schneider, the third to Julius Heinz and seventh place was won by Basil Bonnot.

NEW ORLEANS PROVINCE. *New Orleans. Dedication of the Louise C. Thomas Hall of Loyola University.*—The Louise C. Thomas Hall of Loyola University, New Orleans, was dedicated May 19th, by His Grace Archbishop Blenk. It was recently pronounced by Secretary Knox one of the most striking educational buildings he had seen in his travels, and in size and architecture corresponds with the

Marquette Hall, the central building of the University group. It is the gift of Mrs. Stanley Thomas, of New Orleans. Rev. A. Biever, S. J., in his address sketched the work of the Jesuits in Louisiana, of which Loyola University was the culmination.

NEW YORK. *St. Francis Xavier College.— The College Department Transferred to Fordham.*—The question of uniting the two Jesuit colleges of St. Francis Xavier, 30 West 16th Street, and of St. John's College, Fordham, with a view to greater efficiency and to economy of forces, has long engaged the attention of the Faculties and elicited the interest of the friends of these two institutions.

Rapid transit facilities and the shifting of the residential centre of the city to the north have given a new stimulus to the solution of this problem.

After mature deliberation and after securing the opinion of competent judges in the matter, it has been decided to co-ordinate and concentrate the collegiate educational work of St. Francis Xavier's College and of Fordham University. The Preparatory and High School work of both institutions will remain separate and distinct, as heretofore. Only the collegiate departments, viz., the Freshman, Sophomore, Junior and Senior classes of the two institutions will be united. In the proposed joinder or affiliation with Fordham University, the College of St. Francis Xavier will retain its own charter and its own corporate (legal) existence. It will henceforth be known as Fordham University The College of St. Francis Xavier, and the A. B. degree will be given by, and in the name of, Fordham University and the College of St. Francis Xavier. Its location will be at Fordham. The title "St. Francis Xavier" is retained to protect the charters of both institutions.

Mount Manresa House of Retreats Dedicated.—On Sunday afternoon, June 16th, at Mount Manresa, Staten Island, the first establishment in the United States exclusively devoted to retreats for laymen was solemnly blessed by his Eminence Cardinal Farley, and formally dedicated in the presence of some two thousand leading representatives of the laity to their spiritual service. The officers of the Laymen's League, escorting the Cardinal, and the New York and Richmond Councils of the Knights of Columbus, were reinforced by many prominent men from other States who had already followed the exercises.

Cardinal Farley, speaking from the piazza of Manresa, assured the large assemblage that crowded the approaches of the lawn that this was the most pleasing of the many pleasing functions he discharged since his elevation to the Cardinalate. The Laymen's Retreat movement crystallized the last injunction he received from the Holy Father: by sound instruction to form men for God's work. Catholic

men, well grounded in their faith, zealous and exemplary, are the surest mainstay of our free institutions in this republic. The thousand men from many States who had been here awakened to a new life were scattering good seed in their districts that would fructify. The School of Social Studies, which Father Shealy was conducting, the *Common Cause* and the *Live Issue*, in which men of various beliefs were combating ably the social evils of the day, had sprung out of the movement, and its activities had only just begun. He had blessed the house; his blessing and encouragement would be always with the work.

Dr. J. J. Walsh, speaking for the laymen, explained the meaning of retreats, "treating again" the foundation principles of life, and Father Shealy, in welcoming the Cardinal, said the movement prospered owing to the support of his Eminence and of all the bishops and pastors under whose jurisdiction it was instituted. The Benediction of the Blessed Sacrament from an altar erected on the piazza, the Cardinal, assisted by Father Hanselman, S. J., and Mgr. McMackin, officiating, closed the exercises.

The World's Congress of the Deaf in Paris.—During the latter part of July and the beginning of August eight hundred deaf mutes from various parts of the world assembled in Paris to discuss their peculiar interests and to celebrate the two hundredth anniversary of the birth of Abbé de l'Epée, the originator of the deaf mute language and schools. Father M. R. McCarthy, S. J., who has charge of the deaf mutes of New Yark City and vicinity represented New York, and Father F. A. Moeller, S. J., a most zealous worker for these afflicted souls, represented Chicago.

Fordham University. Social Study Course.—Most satisfactory results attended the second annual Social Study Course of the Central Verein for the Eastern District, which was held at Fordham University, August 5-9. There were 34 priests and 33 laymen, representing New York, New Jersey, Pennsylvania and Massachusetts, members of various professions and occupations, present during the lectures.

PHILADELPHIA. *Solemn Celebration of the Silver Jubilee of the Gesù Centre of the League of the Sacred Heart.*—On the Feast of the Sacred Heart, June 14th, the local Gesù Centre of the Apostleship of Prayer celebrated the twenty-fifth anniversary of the first reception of promoters in our church.

It was in the year 1887 that, through the zeal and noble devotion of the dear lamented Father Francis X. Brady, S. J., the League of the Sacred Heart of Jesus received a new impulse in our midst. On this occasion a large number of promoters were received and through their instrumentality and unselfish work have spread far and wide the honor and glory of the Sacred Heart to almost all the parishes of this archdiocese.

We have many reasons to be thankful to Almighty God for the glorious results accomplished through the League in our centre.

On the evening of the Feast, the new promoters, one hundred and sixty strong, men and women, with all the faithful promoters of twenty-five years' standing, walked in procession from the rectory to the church. When the reverend clergy, Rev. Father Charles W. Lyons, S. J., celebrant; Father Joseph O'Reilly, S. J., deacon, Mr. Leo McEvoy, S. J., sub-deacon, had reached the sanctuary, the whole congregation sang our favorite League hymn. After the singing, the Reverend Rector preached a most inspiring sermon on the love of the Sacred Heart.

When the hymn "O Sacred Heart! O Love Divine!" was sung, the Rev. Father Lyons blessed and conferred diplomas and crosses on the new promoters. Then followed Solemn Benediction of the Most Blessed Sacrament, during which Reverend Father Rector read the act of public consecration of the Society of Jesus to the Sacred Heart.

After Benediction, "Holy God, We Praise Thy Name" was sung, while the procession of the promoters, acolytes and clergy returned to the rectory.

Convicts Baptized into Catholic Church.—In the reception room of the "Seventh Block" of the Eastern Penitentiary a unique ceremony was witnessed June 20th, when eleven inmates of the institution, including several of its most noted criminals, were formally baptized and received into the Communion of the Catholic Church. It was hardly daybreak when the catechumens, most of whom had spent the night in prayer, were summoned by the keepers to prepare for the Sacrament, and one by one they were escorted to the little room where the ceremony took place.

Attired with unusual care, and wearing white ribbons on their coats, they knelt before the altar improvised for the occasion and filled with white blossoms and illuminated by wax tapers. The room had been previously festooned for the ceremony and formed an attractive setting for the unusual service. Promptly at 7 o'clock Rev. Michael A. Noel, S. J., of the Church of the Gesù, chaplain of the penitentiary, entered the room in full vestments, and after giving an hour's instruction on the Sacrament of Baptism and the responsiblities incurred by those entering the Roman Catholic Church, asked them to kneel in prayer before receiving the Sacrament. Among the bowed heads were those of old men, and as they murmured with the officiating priest the prescribed prayers their words were broken with sobs, and tears flowed down their furrowed cheeks.

Among the catechumens was the son of the famous Indian Chief Red Hawk, of Tennessee, who for many years was a constant source of annoyance to the United States Army. With all the pride and dignity of his race, the Indian,

accompanied by an aged prisoner, marched up to the steps of the altar and in clear tones formally embraced the faith. While the names of the prisoners who were received into the Church were not made public, it was said that among them were several of the most notorious criminals in the country.

Archbishop Prendergast Visits the Deaf Mute Society.—On Sunday afternoon, February 25th, St. Joseph's Catholic Deaf Mute Society was visited by Archbishop Prendergast. Coming unannounced the visit of His Grace created a stir among the silent folks that was mingled with surprise and pleasure. The object of his visit was to give the good news that he had purchased property at Eighteenth and Race Streets for a school and home for the deaf, which for a beginning is to be a small place; but later something worthy of a memorial to the late Archbishop Ryan will be formed. The news was received with joy by the deaf present. A reception to the Archbishop followed the meeting.

Sunday, March 17th, the deaf mutes attended Mass and received Holy Communion in a body for the repose of the soul of Rev. C. J. Gillespie, S. J., in their chapel at St. Joseph's College. Father Gillespie, when President of St. Joseph's College, interested himself in the work of the deaf mutes and gave them the use of the College Hall for their Sunday meetings. Since 1901 about one hundred Catholic mutes gather together every Sunday afternoon under the spiritual direction of one of the Fathers.

PHILIPPINE ISLANDS. *Manila. Father Algué's New Inventions.*—Father José Algué, Director of the Philippine Weather Bureau, is in this city after spending more than a month at Havana and Washington, in making calculations for the Navy Department, which has adopted his invention for detecting the approach of storms at sea, He is staying at St. Francis Xavier College, 30 West Sixteenth Street, and will leave next Saturday, on the Berlin, to return by way of Europe to the Philippines.

Father Algué's invention is called the barocyclonometer. He perfected it in 1897, and since that time it has come into general use among vessels sailing to the East Indies and Asia. To apply barocyclonometer to the Atlantic Ocean, however, required a new set of calculations, and at the invitation of Captain Jayne, Superintendent of the Naval Observatory at Washington, Father Algué went to study data at Washington and Havana which would make it possible to use his device on the North Atlantic.

The work which Father Algué had to do was to determine the normal pressure at different latitudes on the Atlantic Ocean. The barocyclonometer shows the variation from normal atmospheric pressure. When the variation from the normal pressure is known, it is possible, by observing

the direction and velocity of the wind, to detect a hurricane at a distance of 500 miles and to calculate the path it will take. Ships equipped with the instrument have no difficulty in keeping clear of storms in the Pacific and East Indian Oceans, where they are now in use, and shipwreck due to storms has been almost entirely eliminated by this device. In the eastern tropical seas, where storms are most frequent, the hurricane, or typhoon, cannot, since the invention of the barocyclonometer, take a vessel by surprise, and are no longer to be dreaded.

Father Algué has prepared a chart of the atmospheric pressure at points on the Atlantic Ocean from the equator as far north as the sixtieth parallel. At Havana he found accurate observations of the atmospheric pressure in the West Indies for the last half century. At Washington he obtained observations taken at points along the coast of the United States and Canada for the last twenty-seven years. With these data he has prepared the dial for a barocyclonometer for use on the Atlantic Ocean, showing the normal atmospheric pressure at different parallels. This dial is combined with an ordinary barometer, so that a glance at the instrument shows the variation of pressure wherever the instrument happens to be.

The instruments designed by Father Algué have been ordered by the Secretary of the Navy for all naval vessels and all Atlantic Naval Stations. It is planned to introduce them into general use among all classes before the opening of the Panama Canal.—*N. Y. Times*, *August 11*, *1912*.

ROME. *Father Hagen's New Volume.*—In a recent number of the *Astrophysical Jaurnal* Father Hagen, director of the Vatican Observatory, outlines in an English article his forthcoming more exhaustive Italian volume on Scales of Star Colors. He begins by giving a full history and a bibliography of his subject, and refers to the colors of double, red, and variable stars, and of star colors in general. He next lays down a clear definition of the elements of color, and shows that neither the chemical theory of pigments, nor the physical one of the spectrum, nor the physiological one of vision, apply to sidereal colors. In speaking of symbols he mentions what has been done by the use of technical words, colored diagrams, numbers and letters, and then proceeds to compare the various linear and areal scales that have been employed. He finally brings system into the hitherto confused manner of nomenclature by proposing a new scale, in which the primary colors are arranged along the equator of a sphere, with white and black at the opposite poles, and the several intensities of tone and shade, that is of the qualitative and quantitative elements, in what we might call by analogy the temperate zones of the sphere.

SPAIN. *The Catholic Institute of Madrid.*—This is the rather indefinite name of what has become a great industrial college. As it now stands finished with its fine church and newly added machinery hall, mounted at great expense, it occupies nearly two blocks, separated by a cross street, and fronting on the wide boulevard Alberto Aguilera, in one of the best quarters of the city. It is the gift of a lady, who gave more than half a million dollars for its establishment. The original purpose was the foundation of an industrial school for workingmen, who would attend the classes at night, while their children would follow the course of instruction during the day. But it soon developed so far beyond the original intention, that it became a great industrial institute, modeled on the more famous one of the Society of Jesus in Liège; and is actually the best college for electrical engineering in Madrid, and probably in all Spain; so that industrial institutions, even of the government, in Madrid and elsewhere, send hither their electrical instruments of measurement—voltameters, amperometers, etc.—to be tested and corrected. The machinery of the Institute is the best and most modern, from America, England, Germany, Belgium, etc. The students are very numerous, and their work altogether practical. Here they are seen in their dusty blouses, cutting, filing, constructing; making wheels, springs, etc. The staff consists of Jesuits with laymen over the various sections. The Director is Father Polavieja, the nephew of the famous general who overwhelmed the insurrection in the Philippines by fighting fifty-five battles in fifty-three days. With the Director is associated, amongst others, Father Perez del Pulgar, of a similarly distinguished family.

It will be interesting to state that a like institution is being planned for Manila (P. I.) in connection with the new edifices of the historic Ateneo, near the sea, in the district of Tondo. The Ateneo contains 1,300 students from all parts of the Philippines, and from the most prominent, as from the more insignificant Filipino families. Amongst the many boyish exaggerations, sometimes official, it was recently stated in an American review by a principal director of education in the Philippine Islands, that the Ateneo and the Dominican University of St. Thomas, out of which chiefly proceeded the men to whom we have practically entrusted the administration of the Islands, afforded but little assistance in the work of civilizing the native people!

The Institute of Madrid stands, curiously enough, on a part of the site of the Jesuit College of Nobles, confiscated before the suppression of the Society. On the rest stand government establishments, such as the headquarters and administration buildings of cavalry. It is very common throughout all Spain to find the confiscated buildings of the expelled Religious Orders turned into military and educa-

tional establishments of the government, which, in one century, expelled the Jesuits five times; and the other Orders, three. It seemed a convenient way of providing for the needs of an inefficient national administration. But, somehow, the Spanish soldier, once the best in Europe, has not kept up his reputation since he has been quartered in a convent.

The Catholic Institute of Madrid is, also, the headquarters of the Jesuit staff of the well-known, *Razon y Fé*. Here was the justly admired historian, Father Fita; but he has lately been made by the government Director of the National Academy of History, succeeding the recently deceased Menendez Pelayo, of, we may say, immortal memory. To occupy this post is considered one of the highest honors in Spain.—*America*.

Tortosa. Visit of His Majesty King Alfonso XIII to the Observatory of the Ebro.—On Sunday, May 5th, the Observatory was honored by a visit of His Majesty King Alfonso XIII. Father Cirera the director, on learning that the King was to be present at the official opening of the new canal in Tortosa, went to Madrid to see if he could induce His Royal Highness to extend his journey as far as the Observatory, where he (Father Cirera) and the other members of the faculty would be most happy to have His Majesty inspect the University buildings and the scientific devices employed in modern study of the earth's phenomena. Alfonso gladly accepted the Father's invitation, and on Sunday evening, the day after the celebration in Tortosa, Rev. Father Provincial, the faculty and scholastics of the two colleges, a host of guests and a vast throng of citizens were eagerly awaiting the arrival of the royal suite. About 5.45 some forty autos carrying the King and his party, invited guests, reporters, photographers, etc., reached the end of the tortuous road that leads up to the main buildings. The King was greeted with enthusiastic applause and acclamation from the expectant throng. At a word from Father Provincial the visitors and scholastics separated, the former going to the left of the roadway, the latter to the right; while the King, who had now dismounted, was accompanied by the Bishop and Father Cirera to the place prepared for him.

When the ceremonies of welcoming the King and of introducing him to the distinguished visitors were finished, the visitation of the different scientific pavilions was begun en troupe. Father Cirera led the way through each department, explaining the operations and the uses of the various instruments. The questions asked by His Majesty showed that he was not a novice at the study of the sciences. He was especially interested in the latest models of the seismograph, the ceraunograph and the magnetometers. No point of interest was allowed to escape his watchful eye.

In fact, when the time proposed for the visit was drawing to a close the Reverend demonstrator passed over some of the less important mechanisms in order to say a few words about the more famous before His Majesty would be obliged to leave. The King observed his haste and good humoredly said to Father Cirera: "Don't omit anything if you can help it. We have come to see all."

Alfonso took leave of Rev. Father Provincial with these words: "This establishment is an honor not only to your house and to your province but to your whole order. I have enjoyed my visit and have profited by it immensely; and I wish you to mention that to your General when you write."

Thanks be to God! The Observatory saw its labors crowned last Sunday by that manifestation of sympathy which has meant not solely a triumph for the University itself, since the visit of His Majesty and the accounts taken by the press have made public our interest and endeavors for the advance of science, but it will bear fruit, we hope, in positive advantages for the Society in Spain.

SUMMER RETREATS

Given by the Fathers of the Maryland-New York Province

From June 1, to Sept. 30, 1912.

To Secular Clergy

Albany	1		135
Brooklyn	2		337
Buffalo	1		180
Burlington	2		90
Fall River	1		70
Harrisburg	2		79
Hartford	2		274
Manchester	2		104
Newark	2		237
New York	3		540
Ogdensburg	1		58
Philadelphia	3		442
Pittsburg	2		247
Portland	1		90
Providence	2		159
Rochester	1		142
Scranton	2		171
Springfield	2		297
Syracuse	1		120
Wilmington	1		29

Congregation of Priests.

Fathers of Mercy	2		21

Seminarians.

Emmitsburg	1		48
Overbrook	1		182
Seton Hall	2		60

Religious Men.

Christian Brothers, N. Y.	2		91
Irish " " "	1		12
Marist Brothers			
Poughkeepsie, N. Y.	2		157
Xaverian Brothers			
Baltimore, Md.	2		152

Men, Workingmen, Etc.

St. Andrew's			40
At Mt. Manresa, S. I.	11		233

Religious Women.

Blessed Sacrament.

Maud, Pa.	1		51

Carmelites.

Baltimore, Md.	1		20
Boston, Mass.	1		17

Charity.

Convent Station, N. J.	4		1270
Greensburg, Pa.,	2		274
Halifax, N. S.	2		353
Mt. St. Vincent, N. Y.	7		1410
St. John, N. B.	1		83

Charity of Nazareth.

Hyde Park, Mass.	1		33
Leonardtown, Md.	1		40
Newburyport, Mass.	1		35

Charity of Our Lady Mother of Mercy.

Baltic, Conn.	1		75

Institute of Our Lady of Christian Doctrine.

New York, N. Y.	1		10

Daughters of the Heart of Mary.

Buffalo, N. Y.	1		44
Burlington, Vt.	1		25

Faithful Companions of Jesus.

Fitchburg, Mass.	1		54

Franciscans.

Buffalo, N. Y.	2		90
Glen Riddle, Pa.	1		230
Millvale, Pa.	1		118
Mt. Loretto, S. I.	3		202
Peekskill, N. Y	2		262

Good Shepherd.

Brooklyn, N. Y.	1		35
Buffalo, N. Y.	3		...
Georgetown, D. C.	1		13
Hartford, Conn.	1		30
Newark, N. J.	1		19
Philadelphia, Pa.	1		19
Reading, Pa.	1		17
Springfield, Mass.	1		18

Good Shepherd Magdalenes.

Buffalo, N. Y.			...

Holy Child.

Philadelphia, Pa.	1		55
Sharon Hill, Pa.	1		105

Holy Cross.

New York City	1		12

Holy Names.

Rome, N. Y.	1		55

Holy Union of the Sacred Hearts.

Fall River, Mass.	1		75

Immaculate Heart.

Biddeford, Me.	1		20

Marie Reparatrice.

New York, N. Y.	1		14

Mercy.

Bangor, Me.	1		28
Beatty, Pa.	2		281
Brooklyn, N. Y.	2		97
Buffalo, N. Y.	1		107
Burlington, Vt.	1		36
Charlotte, N. Y.	1		48
Corning, N. Y.	1		27
Deering, Me.	2		167
Fall River, Mass.	2		87
Harrisburg, Pa.	1		47
Hartford. Conn.	4		682
Manchester, N. H.	2		260
Merion, Pa.	2		112
Mt. Washington, Md.	1		76
New York City	1		74
Pittsburg, Pa.	1		97
Providence, R. I.	2		241

Mercy—(Continued.)

Rensselaer, N. Y	1		61
Rochester, N. Y	2		103
Tarrytown, N. Y	1		75
Wilkesbarre, Pa	3		160
Worcester, Mass	1		23

Missionary Sisters of Sacred Heart.

New York City	1		70

Mission Helpers.

Baltimore, Md	1		27

Notre Dame.

Boston, Mass	1		45
Cambridge, Mass	1		33
Lawrence, Mass	1		33
Lowell, Mass	1		70
Moylan, Pa	1		57
Newark, N. J	1		88
Waltham, Mass	1		87
Washington, D. C	1		111
Worcester, Mass	2		218

Perpetual Adoration.

West Falls Church, Va	1		13

Presentation.

Fishkill, N. Y	1		23
Green Ridge, N. Y.	1		25

Providence.

Holyoke, Mass	3		244
Pittsburg, Pa	3		226

Sacred Heart.

Albany, N. Y	1		110
Detroit, Mich	1		84
Halifax, N. S	1		44
London, Ont., Canada	1		44
New York City, (Aqueduct Ave.)	1		31
New York City, (Manhattanville,)	1		120
Providence, R. I	1		69
Rochester, N. Y	1		47
Sault au Récollet, Canada	1		40
Torresdale, Pa	1		85

Apostolic Sisters of the Sacred Heart

New Haven, Conn	1		21

Sacred Heart of Mary.

Sag Harbor, N. Y	1		18
Tarrytown, N. Y	1		40

St. Dorothy.

New York City	1		5

St. Joseph.

Brentwood, N. Y	2		705
Hamilton, Ont., Canada	2		175
Jackman, Me	1		16
McSherrystown, Pa	1		42
Parkville, Conn	1		85
Chestnut Hill (Phila.), Pa	5		633
Rochester, N. Y	4		463
Rutland, Vt	1		67
Springfield, Mass	1		270
Troy, N. Y	2		368
Wheeling, W. Va.	1		53

St. Joseph of Peace.

Jersey City, N. J	1		45

Sisters of St. Mary.

Lockport, N. Y	2		130

Ursulines.

Frostburg, Md	1		23
Middletown, N. Y	1		43
New Rochelle, N. Y	1		60
New York City, Bedford Park	1		74
Phoenicia, N. Y	1		22
Pittsburg, Pa	1		22
Waterville, Me	1		42
Wilmington, Del	1		8

Visitation.

Baltimore, Md	1		35
Frederick, Md.	1		30
Georgetown, D. C	1		33
Parkersburg, W. Va	1		28
Richmond, Va	1		23
Washington, D. C	1		30

Secular Ladies and Pupils

Cenacle, Brighton, Mass	1		50
" Newport, R. I	4		111
" New York, N. Y	1		87
Charity, Wellesley Hills, Mass	1		125
Mercy, Cresson, Pa	1		45
" Hartford, Conn	1		92
" Hookset, N. H	1		77
Sacred Heart Albany, N. Y	1		170
" " London, Ont., Canada	1		75
" " New York City, (Manhattanville)	2		325
" " Torresdale, Pa	2		340
Sacret Heart of Mary, Tarrytown, N. Y.	1		46
Franciscans,—Children—Peekskill, N. Y.	1		750
Good Shepherd, Penitents. Buffalo, N. Y	1		120
" " Children—Georgetown, D. C	1		80
" " " Hartford, Conn	1		106
St. Joseph's Inst. Deaf Mutes, Westchester, N.Y.	1		116
Brentwood, N. Y.—Public School Teachers	1		112
Mercy, Buffalo, N. Y.—Girls	1		100
Ursulines, Wilmington, Del.—Pupils	1		100

RETREATS		RETREATANTS
To Priests	34	3811
To Seminarians	4	290
To Religious Men	7	414
To Laymen	11	273
To Religious Women	161	18701
To Secular Ladies and Pupils	21	1971
To Children	3	936
To Good Shepherd, Penitents	1	120
Total Retreats	242	Total Retreatants 26516

SUMMER RETREATS

GIVEN BY THE FATHERS OF THE MISSOURI PROVINCE

FROM JUNE 15 TO OCTOBER 15, 1912.

To Diocesan Clergy.

Columbus 2
Detroit 1
St. Joseph 1
Indianapolis 2
San Francisco 1

To Religious Men.

Congr. of St. Viateur, Bourbonais, Ill 1
Congr. of the Resurrection, Chicago, Ill 1

To Religious Women.

Benedictine.

Nauvoo, Ill 1

Bernardine SS.

Nebraska City, Neb 1

Bernardine SS. of St. Francis

Reading, Pa 1

Blessed Sacrament.

Winnebago, Neb 1

Charity of Leavenworth.

Leavenworth, Kan 1

Charity of Cincinnati.

Mt. St. Joseph, O 2
Ellenora, O 1

Charity of Nazareth.

Lexington, Ky 1
Mt. Vernon, O 1
Nazareth, Ky 1
St. Vincent, Ky 1

Charity B. V. M.

Chicago, Ill 7
Council Bluffs, Ia 1
Davenport, Ia 1
Dubuque, Ia 3
Des Moines, Ia 1
Kansas City, Mo 1
Lyons, Ia 1
Milwaukee, Wis 2
St. Louis, Mo 1
Wichita, Kans 1

Charity of St. Augustine.

Lakewood, O 1

Christian Charity.

Chicago, Ill 1
New Ulm, Minn 1
St. Louis, Mo 1

Daughters of the Heart of Mary.

Chicago, Ill 1
Cleveland, O 1

Dominican.

Great Bend, Kans 1
Milwaukee, Wis 1

Felician.

Milwaukee, Wis 1

Franciscan.

Buffalo, N. Y 1
Chicopee, Mass 1
Green Bay, Wis 1
La Crosse, Wis 3
New Lexington, O 1
O'Neill, Neb 1
Zanesville, O 1

Good Shepherd.

Chicago, Ill 3
Cincinnati, O 1
Detroit, Mich 1
Milwaukee, Wis 2
Newport, Ky 1
Omaha, Neb 1
Sioux City, Ia 1
St. Louis, Mo 3

Helpers of Holy Souls.

St. Louis, Mo 1

Holy Child Jesus.

Chicago, Ill 1

Holy Cross.
Notre Dame, Ind 1
Humility of Mary.
Villa Maria, Pa..... 1
Little Company of Mary.
Chicago, Ill..... 1
Loretto.
Florissant, Mo..... 2
Kansas City, Mo..... 2
Loretto, Ky..... 1
Ladies of Loretto.
Sault-Sainte Marie, Mich..... 1
Niagara Falls, Ont..... 1
Mercy.
Big Rapids, Mich..... 2
Cedar Rapids, Ia..... 2
Chicago, Ill..... 4
Cincinnati, O..... 1
Clinton, Ia..... 1
Council Bluffs, Ia..... 2
Fort Scott, Kans..... 1
Milwaukee, Wis..... 1
Oklahoma City, Okla..... 1
Omaha, Neb..... 2
Mercy (Continued).
Ottawa, Ill..... 1
Sioux City, Ia..... 1
St. Louis, Mo..... 3
Springfield, Mo..... 1
Webster City, Ia..... 1
West Dubuque, Ia..... 1
Notre Dame of Namur.
Cincinnati, O..... 2
Columbus, O..... 1
Dayton, O..... 1
Reading, O..... 1
San José, Cal..... 1
SS. of Notre Dame.
Cleveland, O..... 1
Covington, Ky..... 1
Toledo, O..... 1
School SS. of Notre Dame.
Belleville, Ill..... 1
Chippewa Falls, Wis..... 1
Green Bay, Wis..... 1
Mankato, Minn..... 1
Marinette, Wis..... 1
Marshfield, Wis..... 1
Milwaukee, Wis..... 2
Prairie du Chien, Wis..... 1
Providence.
St. Mary's, Ind..... 4
Oblates SS. of Providence.
Leavenworth, Kans..... 1
Little SS. of the Poor.
Cleveland, O..... 1
Milwaukee, Wis..... 1
Missionary SS. of the Sacred Heart of Jesus.
Chicago, Ill..... 1
SS. of Holy Family of Nazareth
Desplaines, Ill..... 1
SS. of Holy Names.
Oakland, Cal..... 1
Presentation.
Dubuque, Ia..... 1
St. Joseph.
Green Bay, Wis..... 1
Hancock, Mich..... 1
Kansas City, Mo..... 1
La Grange, Ill..... 1
Peoria, Ill..... 1
St. Louis, Mo..... 2
St. Paul, Minn..... 3
Stevens' Point, Wis..... 2
Toronto, Ont..... 2
Poor Clares.
Omaha, Neb..... 1
Poor Handmaids of J. C.
Chicago, Ill..... 1
Germantown, Ill..... 2
Precious Blood.
St. Louis, Mo..... 1
Sorrowful Mother.
Wabash, Minn..... 1
Hospital SS. of St. Joseph.
Chicago, Ill..... 1
Sacred Heart.
Cincinnati, O..... 1
Lake Forest, Ill..... 1
Omaha, Neb..... 1
St. Charles, Mo..... 1
St. Joseph, Mo..... 1
St. Louis, Mo..... 2
Ursuline.
Cleveland, O..... 1
Fontenac, Minn..... 1
Nottingham, O..... 1
Springfield, Ill..... 1
St. Martin's O..... 1
York, Neb..... 1
Youngstown, O..... 1
Visitation.
Evanston, Ill..... 1
Rock Island, Ill..... 1
St. Louis, Mo..... 1
Springfield, Mo..... 1
St. Paul, Minn..... 1
Wheeling, W. Va..... 1

To Lay Persons.
Laymen—Brooklyn, O., Prairie du Chieu, Wis., St. Marys, Kan., Milwaukee, Wis..... 13
College Graduates..... 1
Convent Alumnæ and C. of M. Sod..... 8
Teachers and Chr. Doctrine Classes..... 3
Inmates of G. Shep. Convents and Homes for the Aged..... 10

Summary of Retreats.
To Diocesan Clergy..... 7
" Religious Communities..... 170
" Lay Persons..... 35

Total, 212
Total same period, 1911. 215

WORCESTER. *Holy Cross College. Visit of Governor Pothier of Rhode Island.*—Governor Aram J. Pothier, of Rhode Island, visited Holy Cross on the evening of Monday, April 1st. After dining with the Faculty, Governor Pothier was escorted to Fenwick Hall, where he was heartily greeted.

Father Rector introduced Mr. Ambrose Kennedy, class of '98, Speaker of the Rhode Island House of Representatives, and a member of the staff of the Governor.

Mr. Kennedy spoke of his days at Holy Cross, paid a high tribute to the Jesuit system of education, and exhorted the students to earnest work.

The last speaker was Governor Pothier. His excellency, in an earnest and eloquent address, told the students of the incalculable value of a Catholic education and of the need of Catholic educated men in the country.

Bishops' Day at Holy Cross College.—On May 21-22, Holy Cross College of Worcester, Mass., for the second time in her history, celebrated Bishops' Day, which since its introduction ten years ago ranks as one of the most important events in the progress of that institution of learning that for more than half a century has been a leader in Catholic education, and to-day among the Catholic colleges of the country has the largest number of students following the classical course. This prosperous New England college has been the fruitful mother of bishops, having given as many as thirteen of her sons to the episcopacy. Among her illustrious dead are Bishop Healy, of Portland, Me.; Bishop McMahon, of Hartford; Bishop Baltes, of Alton; Bishop Bradley and Bishop Delaney, of Manchester; Bishop Michaud, of Burlington, and Bishop Gravel, of Nicolet, Province of Quebec, Canada.

The purpose of the celebration of Bishops' Day is to afford the distinguished prelates an opportunity of meeting under the same roof that sheltered them in days gone by, to renew friendships, recall memories and rejoice in a common joy with their alma mater, and to afford their alma mater an opportunity of showing how happy and proud she is of her illustrious sons. To-day Holy Cross has six of her sons numbered among the members of the American hierarchy: the Right Rev. Thomas D. Beaven, Bishop of Springfield; the Right Rev. Matthew Harkins, Bishop of Providence; the Right Rev. Michael J. Hoban, Bishop of Scranton; the Right Rev. Thomas J. Conaty, Bishop of Los Angeles; the Right Rev. Louis S. Walsh, Bishop of Portland, Me., and the Right Rev. Joseph J. Rice, Bishop of Burlington, Vt. Five of the six bishops, and four of the six monsignori, alumni of the college, were present at the recent home-coming.

The celebration opened on the evening of May 21, in Fenwick Hall, which was tastefully and appropriately dec-

orated and brllliant with light and color. Large shields emblazoned with the different coats of arms of the bishops hung from the heavy curtains of violet hue, which formed a striking background to the purple vesture of the bishops and monsignori seated on the platform.

The Rev. Joseph Dinand, S. J., President of Holy Cross, delivered the address of welcome, and the undergraduates expressed their greetings in Latin and in English prose and verse, the college orchestra and glee club contributing handsomely to the festivity of the occasion. Each of the bishops in turn said a few words. The dominant note was Catholic education and its necessity in all departments from primary school to university. All of them spoke of their love for Holy Cross and of how they bless and appreciate her as time wears on.

The principal feature of Bishops' Day was undoubtedly the pontifical Mass and the sermon on May 22. The celebrant was the Right Rev. Bishop of Springfield, all the other bishops and monsignori being present in the sanctuary. The discourse of Bishop Rice was one of exceptional merit. His theme was the Church's unfailing devotion to the cause of education, and the share Holy Cross for the past seventy years has had in that glorious work in New England. "To-day," he said, "her mitred sons offer Alma Mater a tribute of heartfelt gratitude for the noble lessons imparted in her teachings. In common with bishops throughout the length and breadth of this land of ours they offer Holy Cross their meed of praise for the zealous graduates, who, year by year, recruit the ranks of a noble clergy and—what is almost of equal worth—they bless Holy Cross every day for her sons of the laity who add such lustre to the learned professions, and whose staunch Catholicity is the right arm of the hierarchy and clergy in all their undertakings for good."

After the Mass a procession, made up of the bishops, monsignori, one hundred priests and laymen of the alumni, with the faculty and students of the college, marched to the site of the new Beaven Hall, where the ceremony of turning the first sod was performed by Bishop Beaven.

Laying of Corner Stone of Beaven Hall.—The ceremony that took place at Holy Cross College, Worcester, Mass., on the afternoon of September 4, marks an important step in the progress of Catholic education in the United States. For the cornerstone was laid of a $100,000 hall, which "as a collective body" the Bishop and Priests of the Springfield diocese are erecting for the purpose of widening, in this way, the field of the college's usefulness. Last fall, at a conference of his clergy, the Rt. Rev. Thomas D. Beaven proposed that the three hundred priests of the diocese unite with their bishop in presenting to Holy Cross, as a testimonial of their deep appreciation of the college's long

services to the diocese of Springfield, a generous gift that would help the Jesuits of Worcester to meet the wants that the college's rapid growth was making imperative. The clergy of the diocese, with prompt enthusiasm, acted on their bishop's proposal and to a man pledged themselves to contribute within three years three hundred dollars apiece to a $100,000 fund, to be used by the President and Faculty of Holy Cross for the erection of whatever building was most needed. But the wants of the college were many. A new chapel was needed, a new dormitory, a new science hall, a library, a new faculty building were wanted, even new class-rooms were necessary. It was decided, however, that the most urgent need just then of Holy Cross were lodging and recitation rooms for the senior class. So plans were drawn and accepted for a handsome four-story building of brick and stone that would accommodate one hundred and forty young men, and bear the name, as the faculty decided, of the generous donor.

The site chosen for the new senior hall is about three hundred feet west of the O'Kane building, on the hill overlooking Fitton Field. Work was begun this summer, and on September 4th, in the presence of a large gathering of bishops, clergy, alumni and friends of the college, Bishop Beaven solemnly laid the cornerstone of the new hall.

Among those who assisted at the ceremony were the Rt. Rev. John J. Nilan, D. D., Bishoy of Hartford, Conn.; the Rt. Rev. Joseph J. Rice, Bishop of Burlington, Vt.; the Rt. Rev. Louis S. Walsh, D. D., Bishop of Portland; the Rt. Rev. Daniel F. Feenan, D. D., Bishop of Fall River; the Rt, Rev, Mgr. Denis M. O'Callaghan, of Boston; the Rt. Rev. Mgr. Peter Ronan, of Boston; the Mayor of Worcester David F. O'Connell, and some three huudred priests of the diocese of Springfield.

After all had returned in procession to Commencement Terrace, Father Joseph N. Dinand, S. J., President of the college, introduced His Excellency, Eugene N. Foss, Governor of Massachusetts, who in a short address, told what pleasure it gave him to see Holy Cross increasing its facilities for providing the commonwealth with worthy citizens. The Rev. Edward J. Fitzgerald, '88, of Clinton, Mass., then spoke on "The Catholic Note in College Training," laying special emphasis on the moral safeguards colleges like Holy Cross throw around their students.

In "A Lay Tribute to Priestly Sacrifice," the Hon. David I. Walsh, '93, then spoke feelingly "of the great generosity of the 300 priests of this diocese, many of whom are not even among the alumni of Holy Cross.

The last speaker, the Rev. Joseph F. Hanselman, S. J., Provincial of the Maryland-New York Province, and sometime President of Holy Cross, warmly thanked Bishop Beaven and the clergy of the diocese for the lasting memorial of their generossty and good will that Alma Mater had

received in the new senior hall, and showed how the three crises in the history of the college had been met and mastered by the far-sighted generosity of bishops.

The clergy and alumni, to the number of nearly three hundred, then repaired to the students' refectory, where a banquet was served. In the course of the dinner short addresses were made by Bishop Beaven and Father Dinand, which aroused great enthusiasm. Indeed the characteristic note of the entire celebration was the manifest loyalty of the alumni of Holy Cross to their Alma Mater.

HOME NEWS. Rev. Father Anthony J. Maas, after six years as Rector was appointed Provincial, on October 4th. He is replaced by Rev. Father Joseph F. Hanselman, former Provincial, as Vice-Rector.

On October 8th Woodstock was favored by a visit from His Excellency, John Bonzano, Apostolic Delegate. At the reception given in his honor, by the Community, he spoke most affectionately of the Society, and praised in unstinted terms, the labors of our Fathers in China.

Woodstock Faculty, for 1912–1913.—Rev. Father Joseph F. Hanselman, Rector; Father J. Scully, Procurator and Pastor of the Church; Father A. Romano, Confessor; Father M. P. Hill, Spiritual Father; Father J. A. McEneany, Minister; Father W. J. Duaue, Prefect of Studies, Morning Dogma; Father H. T. Casten, Evening Dogma; Father P. R. Conniff, Short Course, Pastor, Alberton; Father H. Papi, Canon Law, Rites; Father W. M. Drum, Scripture, Hebrew; Father T. B. Barrett, Moral; Father J. M. Woods, Ecclesiastical History, Editor WOODSTOCK LETTERS, Educational Review; Father J. T. Langan, Fundamental Theology, Morning; Father P. Lutz, Fundamental Theology, Evening; Father C. V. Lamb, Ethics; Father W. J. Brosnan, Special Metaphysics, History of Philosophy; Father J. J. Lunny, Philosophy, second year; Father R. H. Tierney, Philosophy, second year, Pedagogy; Father J. F. Dawson, Astronomy, Geology, Mathematics, third year; Father J. H. Fisher, Classics, Sacred Oratory; Father J. A. Cahill, Philosophy, first year; Father G. Lebel, Special Student, Sacred Scripture.

On June 22nd, 23rd, 24th, the Ordinations took place at Woodstock. The first Mass was said, on June 25th. The priesthood was conferred on the following:

Joseph Vallbona, of the Province of Aragon.

Augustus M. Fremgen, Edward J. Moran, Charles F. Arnold, Edward C. Phillips, Francis J. Kelly, William T. Tallon, Herman I. Stork, Jones I. Corrigan, Joseph S. Didusch, Michael Earls, Richard A. O'Brien, George W. Wall, Henry A. McGarvey, Joseph A. Keller, Patrick F. McCarthy, Thomas J. Delihant, of the Md.-N. Y. Province.

Besides those who received Major Orders, forty-five received Minor Orders. Both Major and Minor Orders, were conferred by His Eminence Cardinal Gibbons.

NOVITIATES—On October 1, 1912, the number of novices, juniors, and tertians in the novitiates of the U. S. and Canada was as follows:—

	Novices						Juniors			Tertians	Grand Total
	Scholastics			Brothers							
	1st yr	2d yr	Tot.	1st yr	2d yr	Tot.	1st yr	2d yr	Tot.		
Md.-N. Y..	34	36	70	4	8	12	33	23	56	31	169
Missouri....	40	20	60	3	2	5	20	35	55	...	120
California.	17	18	35	6	7	13	14	10	24	...	72
New Orl...	4	8	12	1	..	1	9	7	16	...	29
Canada....	18	12	30	7	4	11	9	2	11	...	52
Total.....	113	94	207	21	21	42	85	77	162	31	442

SCHOLASTICATES. On October 1, 1912, the Scholasticates in the United States and Canada had the following number:

	Theologians			Philosophers						Grand Total
	Course Long	Course Short	Total	yr. 1st	yr. 2d	yr. 3d	Rec.	Adv. Sc.	Total	
Woodstock.....	54	37	91	44	43	35	1	..	123	214
St. Louis.....	70	17	87	16	20	15	..	2	53	140
Spokane.....	...	..	..	8	5	5	2	..	20	20
Montreal.....	11	3	14	21	11	12	..	..	44	58
Total.....	135	57	192	89	79	67	3	2	240	432

LIST OF OUR DEAD IN NORTH AMERICA

From October 1, 1911, to October 1, 1912.

	Age	Soc.	Time		Place
Fr. Marianus B. Balcélls	48	17	Oct. 2,	1911	Boston
Br. Robert Hamilton	69	46	Oct. 3,	"	Woodstock
Mr. Christopher Reilly	33	14	Oct. 4,	"	St. Louis
Fr. Richard Gore	63	28	Oct. 17,	"	Macon
Fr. Charles Eberschweiler	71	52	Oct. 21,	"	Columbus
Br. Martin Leahy	28	4	Nov. 6,	"	Stockton. Cal.
Fr. Benjamin Roydhouse	87	57	Nov. 7,	"	Macon
Br. John Moriarity	77	50	Nov. 11,	"	Boston
Fr. John McDonnell	55	34	Nov. 12,	"	Grand Coteau
Fr. John Connolly	63	41	Nov. 16,	"	Sault Ste. Marie
Fr. Edward Allen	63	36	Nov. 23,	"	Santa Clara, Cal.
Br. Charles Regis	77	45	Nov. 24,	"	St. Ignatius, Mont.
Br. Adelard Blanchard	32	5	Nov. 29,	"	Montreal
Fr. John P. Frieden	68	43	Dec. 2,	"	St. Louis
Fr. David B. Walker	81	39	Dec. 19,	"	Boston
Fr. Alexander von Ascheberg	64	36	Jan. 3,	1912	Mankato, Minn.
Fr. Victor Jouannet	84	59	Jan. 13,	"	Shreveport, La.
Fr. Richard Di Palma	60	41	Jan. 20,	"	Trinidad, Col.
Br. Michael Cofano	91	61	Jan. 30,	"	Las Vegas, N. M.
Fr. John M. Colgan	57	39	Feb. 8,	"	Poughkeepsie, N.Y.
Fr. John G. Linnehan	41	21	Feb. 9,	"	New York
Br. Bernard Cunningham	74	37	Feb. 20,	"	Spokane
Br. Matthew McMenamy	83	54	Feb. 21,	"	Florisant
Fr. Augustine Hugh	60	45	Feb. 22,	"	Spring Hill
Fr. Joseph Brault	54	33	Feb 22,	"	Toronto
Fr. Cornelius Gillespie	61	39	Feb. 28,	"	Baltimore
Fr. John Montillot	87	68	March 5,	"	Grand Coteau
Br. Victor Germain	27	4	March 6,	"	Sault-Au-Recollet
Br. Arthur Gormley	86	42	March 12,	"	Poughkeepsie
Fr. Anthony Boven	81	54	March 26,	"	Grand Coteau
Mr. Leo E. Bennis	26	5	March 27,	"	New York
Br. Matthew Smith	87	64	March 28,	"	Florisant
Mr. William L. Gibbons	27	6	March 29,	"	Baltimore
Br. Francis Bausenwein	74	55	March 31,	"	Georgetown
Br. Alexander McKenzie	84	44	April 1,	"	Los Gatos
Fr. Henry Wochner	74	56	April 10,	"	Mankato, Minn.
Br. James Mallen	82	59	April 13,	"	Fordham
Fr. Robert A. Ryan	42	16	May 5,	"	St. Louis
Fr. Adrian M. Hayden	66	42	May 11,	"	Milwaukee
Br. Eugene Lefebvre	57	29	May 19,	"	Koserefsky, Alaska
Fr. Robert Kenna	68	44	May 26,	"	San Francisco
Br. Ignatius Boemecke	88	65	May 29,	"	Grand Coteau
Fr. Orville D. Brady	37	19	June 6,	"	New York
Fr. Michael J. Corbett	85	58	June 23,	"	Florisant
Mr. Francis Lubiatowski	25	7	June 23,	"	Detroit
Br. Cornelius T. Donahy	47	26	June 24,	"	Superior, Wis.
Fr. Adrian Sweere	72	45	July 1,	"	Portland, Ore.
Fr. Francis W. Gunn	63	40	July 9,	"	Worcester
Mr. Martin J. McMahon	34	7	July 21,	"	Chicago
Br. John Stieger	82	40	Aug. 4,	"	Mankato, Minn.
Fr. Leonce Devictor	58	40	Aug. 5,	"	Quebec
Mr. Jerome Town	28	8	Aug. 6,	"	Georgetown
Br. Benvenutus Priotto	83	43	Aug. 11,	"	Lewiston, Idaho
Fr. Peter Hagg	81	54	Sept. 3,	"	Buffalo
Fr. Richard White	49	20	Sept. 9,	"	Macon, Ga.
Br. Thomas Brady	76	54	Sept. 14,	"	St. Marys, Kan.
Fr. Francis Casey	74	53	Sept. 16,	"	Jersey City
Fr. George Kenny	72	45	Sept. 26,	"	Guelph, Ont.
Br. John Patton	93	65	Sept. 27,	"	St. Marys, Kan.

Sac. 32. Schol. 5. Coadj. 22. Univ. 59.

Requiescant in Pace.

Students in our Colleges in the United States and Canada, Oct. 1, 1912.

	No. of Students	D. Schol.	Boarders	College course	High School	Preparat.	Special	Comm.	Augment. D. Schol.	Augment. Board.	Total Augment.	Augment Province.
Maryland.-N. Y.	*5306*											
Baltimore	276	276	.....	39	177	60	.....	.....	17	.....	17	
Boston	1173	1173	.....	235	938	.....	.....	.....	183	.....	183	
Buffalo	444	444	.....	71	369	1	2	1	.....	.....	-56	
Brooklyn	355	355	.....	50	235	70	.....	.....	.....	.....	-12	
Jersey City	421	421	.....	43	297	81	.....	.....	99	.....	99	
N. Y.-Fordham [1]	880	662	218	290	476	114	1	.....	183	20	230	532
St. Fran. Xav.	411	411	.....	.....	311	100	.....	.....	7	.....	7	
Loyola	56	56	.....	.....	56	.....	.....	.....	.....	.....	5	
Philadelphia	350	350	.....	64	243	43	.....	.....	60	.....	60	
Wash.-Gonzaga	85	85	.....	.....	85	.....	.....	.....	.....	.....	-17	
Georgetown [2]	302	88	214	165	137	.....	.....	.....	1	9	10	
Worcester	553	139	414	498	55	.....	.....	.....	4	2	6	
Missouri	*4172*											
Belize	79	.....	.....	.....	54	25	.....	.....	.....	.....	.....	
Chicago [9]	698	.....	.....	67	607	.....	.....	24	.....	.....	57	
Cincinnati [13]	396	.....	.....	44	338	14	.....	.....	.....	.....	23	
Cleveland	407	.....	.....	61	346	.....	.....	.....	.....	.....	51	
Detroit [6]	370	.....	.....	77	293	.....	.....	.....	.....	.....	35	
Milwaukee [8]	281	.....	.....	53	228	.....	.....	.....	.....	.....	38	
Omaha [10]	425	.....	.....	96	329	.....	.....	.....	.....	.....	17	243
Prairie du Chien	311	.....	.....	38	184	27	.....	62	.....	.....	47	
East St. Louis	40	.....	.....	.....	40	.....	.....	.....	.....	.....	6	
St. Louis [7]	513	.....	.....	89	379	32	.....	13	.....	.....	-6	
St. Mary's	406	.....	.....	64	214	13	.....	115	.....	.....	-11	
Toledo [11]	246	.....	.....	33	189	.....	.....	24	.....	.....	-14	
New Orleans	*876*											
Augusta	68	68	.....	.....	28	40	.....	.....	5	.....	5	
Galveston	103	89	.....	.....	47	42	14	.....	4	.....	4	
Grand Coteau	110	17	93	7	37	15	.....	51	2	15	17	
Mobile	194	.....	194	69	110	15	.....	.....	.....	1	1	-26
N. Orl.-(Im. Conc.)	252	252	.....	.....	158	89	5	.....	7	.....	-45	
Loyola [12]	65	65	.....	65	.....	.....	.....	.....	.....	.....	-15	
Shreveport	84	84	.....	.....	47	37	.....	.....	7	.....	7	
California	*1729*											
Loyola High School, Missoula	29	29	.....	.....	16	13	.....	.....	.....	.....	.....	
Tacoma	200	200	.....	.....	26	174	.....	.....	.....	.....	.....	
San Francisco [3]	417	417	.....	39	219	159	.....	.....	.....	.....	26	
Santa Clara [5]	351	144	207	119	232	.....	.....	.....	.....	.....	90	366
Seattle	184	184	.....	25	129	30	.....	.....	7	.....	7	
Spokane [4]	458	264	194	95	145	144	.....	74	-1	8	7	
Los Angeles	90	90	.....	.....	90	.....	.....	.....	.....	.....	7	
Colorado-N. Mex.	*217*											
Denver	217	89	128	36	124	17	.....	40	14	18	32	32
Canada	*1168*											
Montreal-St. Mary's	542	287	255	96	336	107	3	.....	22	56	78	
Loyola	268	182	86	71	131	66	.....	.....	11	7	18	140
St. Boniface	358	186	172	44	164	130	.....	20	32	22	54	
TOTAL IN COLLEGES	13468	6911	2175	2743	8582	1471	25	424	671	158	1056	1287

	Law	Med.	Dent.	Pharm.	Engineer.	Finance	Sociol.	Total.
(1)	255	150	.....	16	.....	.....	.....	421
(2)	837	130	157	.....	.....	.....	.....	1124
(3)	36	3	.....	.....	12	.....	.....	51
(4)	20	.....	.....	.....	.....	.....	.....	20
(5)	28	.....	.....	.....	42	.....	.....	70
(6)	25	.....	.....	.....	32	.....	.....	57
(7)	229	347	133	.....	25	35	.....	769
(8)	147	240	139	85	64	.....	85	760
(9)	102	392	.....	49	25	.....	27	595
(10)	133	195	107	131	.....	.....	.....	566
(11)	23	.....	.....	.....	.....	.....	.....	23
(12)	.....	14	.....	.....	.....	.....	.....	14
(13)	.....	.....	.....	.....	.....	.....	130	130

Total in Colleges..... 13468 University Total..... 4600

Grand Total..... 18068

Ministeria Spiritualia Prov. Maryland.—Neo-Eboracensis, a die 1ª Jul. 1911 ad diem 1ᵐ Jul. 19

DOMICILIA	Baptizati	Conversi	Confess.	Commun.	Matrim. benedic.	Matrim. revalid.	Extrem. Unction.	Catecheses	Parati ad 1ᵐ Com.	Parati ad Confirm.	Exhortationes	Conciones	Exerc. Spir. Sacerd.	Exerc. Spir. Relig.	Exerc. Spir. Stud.	Exerc. Spir. priv.	Mission. (quot hebd.)	Novenæ	Tridua	Visit. Nosoc.	Visit. Carcer.	Visit. Infirm.	Sodalitates	Sodales	Fœdus SS. Cordis	Pueri in schol. paroch.	Puell. in schol. paroch	Schol. Domin.
BALTIMORE	95	....	60426	87396	41	.....	177	270	83	218	339	153	6	16	3	3	3	4	7	451	329	858	2	855	1500	.....	.....	175
BOSTON COLLEGE	378	54	137827	220000	6	1	1245	582	375	68	1051	402	4	17	5	.....	17	5	6	2500	...	5055	13	1985	11775	.....	.....	400
" St. Mary's	106	17	68054	2452	18	3	297	300	281	4	277	141	...	4	2	.....	.....	3	7	879	258	326	6	820	1052	322	312	1014
" Holy Trinity	124	3	32002	20600	49	1	90	567	107	123	197	57	...	.....	2	.....	.....	1	.....	88	.....	876	2	929	1556	213	224	.....
BOWIE	70	5	5124	4849	.....	.....	25	50	66	.....	84	86	...	.....	.....	.....	.....	...	.....	.....	.....	.....	.....	89	265	.....	.....	180
BROOKLYN	39	7	34772	33990	7	1	36	380	27	73	518	244	5	5	7	.....	.....	2	15	47	1	628	.....	89	211	.....	.....	150
BUFFALO, CANISIUS	100	26	104115	127560	55	7	219	603	254	.....	373	276	...	17	2	.....	.....	1	2	805	100	398	10	2069	890	161	157	500
" St. Ann's	296	19	111568	194155	77	1	148	1180	247	.....	154	171	...	3	1	.....	.....	1	2	117	.....	1705	7	4000	3300	712	693	508
GEORGETOWN COLLEGE	12	5	21069	74220	1	.....	54	249	7	8	181	137	..	7	1	.....	1	2	9	435	.....	.....	2	85	280	.....	.....	.....
" Holy Trinity	117	7	17858	37000	28	.....	75	130	110	.....	250	50	...	2	.....	.....	.....	3	1	28	.....	700	1	260	1500	220	137	460
JAMAICA MISSION	3320	538	89072	140748	180	4	640	1120	1024	1840	1132	662	...	5	2	.....	3	5	2	468	179	1120	14	1226	3820	1086	1162	1828
JERSEY CITY	350	64	95013	160911	94	3	209	307	465	395	606	144	...	8	3	4	4	6	7	13	3	588	7	1740	6250	.....	965	1085
LEONARDTOWN	300	14	36453	59946	54	3	137	107	421	.....	300	401	...	.....	.....	.....	.....	3	3	200	3	340	12	1265	1365	60	90	1000
MISSIONARIES	.....	550	236800	404120	.....	80	.....	726	809	1423	2532	1008	...	.....	5	.....	121	...	6	.....	.....	.....	.....	.....	.....	.....	.....	.....
NEW YORK, St. Francis Xavier's	176	62	138341	242215	104	6	1060	276	207	191	1096	241	3	17	6	2	.....	4	9	2790	2	232	9	1481	12399	525	535	30
" Fordham	28	5	33345	87574	3	1	64	171	128	70	575	308	2	8	1	.....	.....	...	6	82	60	41	8	283	925	.....	.....	.....
" St. Ignatius Loyola's	528	134	100911	334627	186	71	5425	1280	519	366	805	237	2	10	2	1	.....	6	11	2581	679	13365	12	3101	6560	680	720	410
" B.V.M. Lauretanæ	672	.....	45200	70000	147	1	95	240	350	280	256	120	...	.....	.....	.....	.....	6	3	24	18	513	8	712	1000	363	353	900
" Kohlmann Hall	10	7	10492	15424	2	.....	7	30	.....	.....	161	118	5	9	27	.....	9	1	42	3	.....	.....	1	6	.....	.....	.....	.....
PHILADELPHIA, Gesù	211	61	197192	245542	90	7	324	.....	187	25	767	398	...	.....	3	.....	1	10	5	795	75	330	8	2535	14000	508	554	1168
" St. Joseph's	81	15	16325	42775	16	.....	51	30	183	.....	217	114	2	1	1	1	.....	2	.....	117	.....	270	7	1325	4000	147	167	312
ST. ANDREW'S, POUGHKEEPSIE	209	24	42000	149822	4	2	3927	205	32	.....	506	422	5	278	3	62	23	2	5	1992	312	7580	3	425	460	.....	.....	34
ST. INIGO'S	115	12	6900	6800	19	2	50	100	100	.....	125	50	...	.....	.....	.....	.....	...	1	.....	.....	75	2	90	600	.....	.....	240
ST. THOMAS'	174	12	5500	5800	24	3	35	140	205	.....	106	124	...	.....	.....	.....	.....	...	.....	.....	.....	95	3	365	610	.....	.....	240
WASHINGTON	294	67	81370	161829	86	10	173	153	356	26	422	134	...	4	3	.....	.....	3	4	476	.....	1621	5	995	8285	443	568	963
WOODSTOCK	39	12	29728	58466	25	3	74	100	44	76	218	134	7	16	13	1	1	...	.....	125	.....	549	3	155	49	.....	.....	115
WORCESTER	5	.....	28943	20725	3	.....	79	455	.....	.....	200	160	...	15	.....	.....	.....	...	12	27	.....	.....	2	.....	.....	.....	.....	.....
SUMMA	7850	1720	1786400	3009546	1319	210	14716	9751	6587	5186	13448	6492	41	442	92	74	183	70	165	15043	2019	37259	147	26885	82652	5440	6637	10812

ORDINATIO STUDIORUM IN ASSISTENTIA ANGLIÆ.

PROŒMIUM.

1. S. P. N. Ignatius non solum monet in Constitutionibus "ad tractanda tam facultatum inferiorum quam theologiæ studia, dispositionem et ordinem convenientem tam mane quam vespere servandum esse" (Part. IV, cap. 13, n. 1.), sed etiam "pro regionum et temporum diversitate, in ordine et statutis horis studio tribuendis posse varietatem accidere" (Ibid., n. 2.). Hinc ad "quendam tractatum per Generalem Præpositum approbatum" nos remittit, "id dumtaxat monendo illa locis, temporibus et personis accommodari oportere; quamvis ad illum ordinem accedere, quoad fieri potest, conveniat." (Ibid., A.)

2. Tractatum hujusmodi P. Aquaviva, b. m., adjuvantibus viris in hac materia peritissimis, confecit ac bis ad Provincias transmisit; deinde vero, novo experimento facto ac revisione perfecta, approbata est ea quæ "Ratio Studiorum" audit, et in Instituto legitur.

3. Decursu temporis "pro regionem et temporum diversitate" inductæ sunt mutationes nonnullæ, quæ regularum quarundam praxim "locis, temporibus et personis" accommodarunt, idque ita ut P. Roothaan, b. m. Novam quæ dicitur Rationem Studiorum, jubente Congregatione Generali XXI (Decr. 15), adornaret et antiquæ Rationi Studiorum, tentaminis causa, substitueret.

4. Iterum vero atque forte vehementius quam ante, mutatis circumstantiis, necesse est in præsentiarum Rationem nostrorum Studiorum ad tempora adaptare: id quod et quattuor ultimæ Congregationes Generales (XXII, Decr. 38; XXIII, Decr. 16; XXIV, Decr. 24; XXV, Decr. 14) partim fecerunt, partim Præposito Generali curandum reliquerunt.

5. Primum igitur illud principium præ oculis habendum est Rationem Studiorum nostrorum quam P. Roothaan edidit, in omnibus quæ postea sive a Sancta Sede sive a Congregationibus Generalibus sive a Præpositis Generalibus non sunt immutata,—ut sunt verbi gratia triennium philosophiæ vel quadriennium etiam auditoribus theologiæ minoris nunc præscriptum,—vim Ordinationis in Societate nostra habere.

Caput I.

DE PRINCIPIIS ET NORMIS GENERALIBUS.

6. Quum eadem fere sit Provinciarum Assistentiæ Angliæ conditio, quumque Patres in consilium advocati parum inter se in responsis suis discrepaverint, hinc facile fieri

potest ut pro tota simul Assistentia, salvis quibusdam exceptionibus minoris momenti, communis et uniformis Ordinatio Studiorum paretur. Quæ Ordinatio nunc demum in usum Provinciarum Assistentiæ promulgatur, ita scilicet ut ab omnibus ad quos spectat perfecte quidem ac diligenter executioni mandetur, simul tamen ipso in usu examinetur, numquid occurrat quod aut adjungendum aut in melius commutandum aut denique tollendum videatur: id enim, ut patet, Præposito Generali proponi poterit.

7. Præ oculis semper habendum est omnia in Societate studia ad Theologiam, tanquam ad metam, esse dirigenda, quemadmodum Const. Part. IV, cap. 12, n. 1. clare statuitur.

8. Studia nostra ita distribui debent ut rite omnia ordinata sint et apta connexione sibi succedant.

9. Tempus studiis tum humanioribus tum philosophicis tum theologicis præfinitum adeo scite distribuatur ut maximus inde fructus existat et quævis temporis jactura ob inutiles repetitiones, ineptam methodum, præposterum ordinem studiorum i. e. sano judicio non consentaneum devitetur.

10. Theologi ceu viri jam maturi non nimis multis onerandi sunt prælectionibus, præcipue in tertio et quarto anno. Juniores vero, si sibi plus æquo relinquantur, non adeo proficiunt, ita ut major, dummodo non immoderatus, numerus scholarum, sub ductu idoneorum magistrorum, magis eos juvet quam studium privatum nimis productum.

11. Plurimum interest ut Præfecti studiorum suo munere rite fungantur, diligenterque invigilent ut tam discipuli quam Professores suis officiis satisfaciant. Quem in finem illa auctoritate utantur quæ ipsis a Constitutionibus (Part. IV, c. 17, n. 2) tribuitur atque in eorum regulis enucleatius evolvitur. Quo vero omnia magis ordinate procedant, memores sint tum discipuli tum Professores debere se a Præfecto studiorum rite fideliterque dependere.

12. Scribant singuli Præfecti studiorum initio mensis Januarii ad Præpositum Generalem, ad Provincialem vero bis in anno.

Caput II.

de studiis ante ingressum in societatem.

13. Qui admittuntur in Societatem ut Scholastici, præter reliqua Dei dona requisita, ut plurimum juvenes esse debent "qui bonorum morum et ingeniorum indole spem faciant quod in probos ac doctos viros, ad colendam Christi Domini nostri vineam, sint evasuri" (Const. IV, Prooem., A.). Quodsi in casibus particularibus Candidati medio-

critatem ingenii notabiliter non superent[1] (cfr. quoque P. Piccolomini epist. 28 Oct. 1650 n. 5) saltem ad mediocritatem ingenii vere pertingant, discretione in rebus agendis polleant atque aliis bonis dotibus, præsertim probitate et firma constantique voluntate, defectum majoris ingenii compensent.

14. Ad ingrediendam Societatem præscriptum est ut non admittantur nisi vere apti et ut plurimum qui Rhetoricam absolverunt, nec sine examine. Ita Congregatio XX, dec. 12. Perspectis tamen vocationum adiunctis et præsertim præ oculis habito numero et qualitate scholarum quæ hisce temporibus saltem quintæ classi gymnasii sive nostræ Rhetoricæ in Ratione Studiorum præmittuntur, in casibus specialibus accedentibus gravibus causis permitti potest sive sufficit ut Candidatus, juxta Decretum Sacræ Congregationis de Religiosis die 7 Sept., 1909, datum, saltem ea studia humaniorum litterarum rite expleverit quæ saltem quartæ classi gymnasiali sive Humanitati nostræ Rationis Studiorum respondeant. Quibus in classibus gymnasialibus ex praxi Romæ recepta, quam S. C. de Rel. in laudato Decreto sine dubio præ oculis habuit, studium linguarum classicarum ita ordinatum est, ut schola Linguæ Græcæ nonnisi a quarta classe incipiat. Cfr. Const. Part. IV. cap. 13. B. Non est tamen confundenda classis cum anno, quandoquidem sæpe fit ut alius uno anno ea studia conficiat quæ alius non nisi duobus annis potest absolvere. Cfr. Const. Part. IV. cap. 15. A. Tamen si quis ita post 4. classem in Societatem cooptetur, deesse ei non debebunt illa quæ de jure procuranda sunt, nempe ut ante ingressum ætatem 15 annorum compleverit, deinde ut curriculum integrum studiorum humaniorum statim post Novitiatum et antequam ad studium philosophicum transeat, in scholis domesticis vel aliis rite ordinatis conficiat, et finale periculum bene superet. Hinc si quis Societatem petit qui nondum in Litteris Latinis et Græcis saltem istum gradum attigit, tantum illis studeat necesse est extra Societatem puta in aliquo Collegio vel Convictu nostro, quantum ad eum

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[1] Cfr. quoque ep. R. P. Piccolomini de utilitate et necessitate executionis (Ep. Gen. t. II. n. 5), ubi dicit, ingenii excellentiam in aliquibus compensari posse cordis humilitate. "Sed—verba sunt ipsius—quia plerumque successus spe destinatisque nostris inferior est, ideo in excipiendis ad Societatem candidatis, semper erunt oculi figendi altius."

Item cfr. ep. R. P. Brzozowski datam e Collegio Polocensi 30 Mart. 1817 ad Patrem Leblanc Superiorem Nostrorum in Belgio, de candidatis mediocris ingenii ab ingressu in Societatem non simpliciter prohibendis, in qua hæc leguntur:

"Je désire sans doute, qu'il y ait dans la Compagnie un très grand nombre de sujets excellents, mais je ne sais où vous avez pris qu'elle ne doit avoir que des sujets excellents. Si vous l'entendez sous le rapport de la piété, vous avez raison, et il ne faut recevoir que ceux, qui ont le désir et la volonté d'y exceller; mais pour ce qui est des talents, la médiocrité a aussi son prix, et elle n'a jamais été un titre d'exclusion. Il arrive assez souvent que des sujets de talents médiocres rendent de très grands services, et de plus grands que bien d'autres qui ont des talents distingués."

gradum requiritur. Potest tamen fieri ut qui verbi gratia ex scholis technicis ad nos veniunt gradum illum in linguis classicis acquirant tempore minore v. g. duobus annis quam vulgo insumi solet. Nequit enim defectus hujusmodi in Novitiatu suppleri.

Caput III.

de studiis in novitiatu.

15. Ex Decreto S. C. de Religiosis die 27 Aug., 1910, edito, Novitiis Scholasticis *aliqua* studiis danda est opera, ita nempe ut unam horam singulis diebus, festis tantum exceptis (inter quæ etiam dies Dominica, feria V et alia festa consueta Societatis, quibus vacatur a scholis, recensentur), studiis privatim dedicent. Studiis præerit Magister Novitiorum qui illam curam immediate per idoneum suum Socium congrua scientia pollentem vel ejus loco per aliquem ex Professoribus humaniorum litterarum domi vel prope commorantem exercebit. Horum erit non ultra ter in hebdomada per unam horam, vel quater per tres quadrantes præter aliam horam quotidie a Novitiis studiis, ut supra dictum est, privatim addicendam, Novitios in unum collectos *veluti in schola* instruere aut saltem eorum progressus in studiis exquirere. Hæc ut veri nominis schola censeri nequit, nòn tamen veluti merum mortificationis exercitium habeatur. Ita igitur fiat ut inde Novitii omni cum diligentia in eam incumbant ac verum fructum ex eadem percipiant; hinc autem Magistri apta methodo studia moderentur, de uniuscujusque tironis talento ac sedulitate judicium adipiscantur et progressum curent.

16. Linguæ patriæ, Latinæ et Græcæ studium habeatur, sive per repetitionem eorum quæ jampridem Novitii didicerunt, præsertim grammatices, sive per lectionem eorum Sanctorum Patrum et antiquorum Ecclesiæ auctorum quos litteris quoque enitere constat, verbi gratia S. Ambrosii, S. Augustini, S. Hieronymi, Lactantii, Sulpitii Severi, S. Joannis Chrysostomi, Eusebii et similium; item Evangelii S. Lucæ et Actuum Apostolorum, Græce conscriptorum. In lingua vernacula, inter alia haberi potest exercitatio in legendo et pronunciando. Scripta quoque exercitia, verbi gratia extemporalia, exempla Mariana, magna cum utilitate accedere poterunt. Quæ quidem omnia et alia, sive patrio sive Latino sermone redacta, ut Novitii e suggestu legant vel memoriter recitent summopere convenit, ad veram pronuntiationem et quandam publice dicendi dexteritatem adquirendam.

17. Latine Novitii loquantur tempore silentii et ubi moris est, in schola Latina et Græca et per aliud parvum temporis spatium, v. g., per viginti minuta in deambulationibus extra domum, præter feriam V. Commendari pro

schola Latina potest praxis vertendi aliquid in vernaculam linguam et idem suis verbis Latine reddendi.

18. Catechismus bis in hebdomada Novitiis tradendus est. Sed finis primarius est ut ipsi erudiantur. Habeant tamen interdum catecheticas instructiones breves ad socios suos. Instructio pædagogica plenior de modo catechismi tradendi postea dabitur, neque ad Novitiatum pertinet. Catechismus a Præposito Provinciali assignetur, præsertim ille qui in Collegiis docetur.

Caput IV.

de studiis in junioratu.

19. Quum ex legibus pontificiis et Instituto nostro regulariter nemo in Societatem admittendus sit qui non saltem per quinque annos vel classes litteris humanioribus operam dederit sive rhetoricam absolverit, cum Mathesi et Historia atque Geographia apposite ad illas classes, ideo permittitur ut duo tantum anni in Junioratu pro Humanitate et Rhetorica ponantur, nisi propter singulares rationes tertius quidam annus videatur præmittendus Scholæ grammaticæ.

20. Ad eam classem unusquisque a P. Provinciali assignetur ad quam bene aptus habitus sit tum ex periculis in Collegiis factis tum ex notitia a Magistro Novitiorum audito Professore diligenter data.

21. Prorsus autem necessarium est ut omnes ac singuli Juniores absolutam illam Grammaticæ cognitionem acquirant quæ ex Ratione Studiorum requiritur ut alumni nostri ad Humanitatem promoveantur, nec sinendi sunt progredi in scholis nisi eam possideant.

22. Juniores nostri Scholastici quemadmodum Congregatio Generalis XXV, Dec. 12, n. 5. statuit, "juxta Rationem Studiorum Societatis, quoad substantialia integre omnino servandam, solide instituendi sunt in grammatica, humanitate, rhetorica et præcipue eloquentia sacra, litteris Latinis, Græcis, Vernaculis. Præter istas disciplinas, tanquam accessoriæ, tradendæ sunt historia et geographia" et ubi opus sit, saltem illa matheseos elementaris pars, quæ ex Regula 41[1] Professorum philosophiæ quandoque jam ante philosophiam pertractata censetur.

23. Curandum quoque est ut juniores nostri Scholastici Rationem Studiorum Societatis bene intelligant magnique faciant. Hoc autem maxima efficacia fiet si Professores ipsi methodum nostræ Rationis Studiorum accurate sequantur.

24. "Juniores universim regularem studiorum humaniorum cursum absolvant qui ad studia philosophica pera-

[1] Reg. Prof. Phil. 41 in Ratione Studiorum P. Roothaan; "Itaque algebram, geometriam et trigonometriam planam, et quantum fieri potest sphæricam, ac sectiones conicas ita percurrat ut solidum in iis discipuli fundamentum ponant ad altiora addiscenda. Ubi vero aliquid ex hujusmodi in inferioribus scholis jam pertractatum fuerit, sufficiet illud initio recolere et dein ad superiora progredi".

genda rite præparet, et in unoquoque Sacerdote vere culto nostra ætate omnino requiritur". (Congr. Gen. XXV, Decr. 12).

25. Gradus scholæ Humanitatis et Rhetoricæ ille sit qui in nova Ratione Studiorum P. Roothaan, præsertim in litteris Latinis, Græcis et vernaculis, proponitur.

26. Scholis in Junioratu generatim non minor numerus horarum tribuendus est quam in Ratione Studiorum hisce classibus tribuitur, quum Juniores regimine et instructione magis indigeant, quam Philosophi et Theologi.

27. Lingua Latina in Præceptis et in docendis litteris Latinis et Græcis frequenter adhibeatur, sed non est necesse ut translationes ex Græco semper fiant Latine.

28. In distribuendo tempore sive scholæ sive studii privati, longe principem locum Latinæ litteræ sibi vindicent.

29. Si Historia et Geographia (cfr. Const. Part. IV. cap. 13. A.) sufficienter ante ingressum in Societatem tota percepta fuerit, non erit cur in Junioratu repetatur. Posset tamen commendari Junioribus ut tempore vacationis scriptores historicos legant, dirigentibus tamen propriis Professoribus.

30. In utraque classe ea materia in litteris Latinis et Græcis et vernaculis doceatur quam in iisdem classibus nostri alumni externi docentur, sed præterea curandum est ut Juniores nostri ad tramites Rationis Studiorum multo perfectiorem harum linguarum scientiam acquirant quam externi.

31. Præceptorum magna sit cura sive in Humanitate sive in Rhetorica, idque tum theoretice tum practice, adhibito libro textus aptissimo. Eloquentia sacra apprime docenda est atque exercenda per conciones in triclinio, per oratiunculas coram Junioribus, per tonos qui dicuntur.

32. Commendatur usus Academiarum, tum disputando (Debating Society), tum linguam Latinam, Græcam et vernaculam amplius excolendo.

33. Examina in singulis classibus Junioratus fiant saltem in fine anni scholastici, non excluso etiam aliquo specimine post primum semestre. Quæ examina serio riteque instituantur juxta Rationem Studiorum tum scripto, tum viva voce per dimidiam horam, qua singuli seorsim præsidente P. Provinciali vel P. Rectore vel Præfecto studiorum saltem in Litteris Latinis et Græcis et Vernaculis examinentur. Tres illi examinatores attento examine scripto et orali P. Rectori sua dent suffragia ad P. Provincialem transmittenda, utrum Juniores examinati mediocritatem saltem attigerint, annon atque præsertim in suffragio dando in examine finali post Rhetoricam sedulo perpendant et apertis verbis declarent, num Junior examinatus ita mediocritatem attingat, ut sufficienter maturus et in litteris excultus ad studia philosophica cum satisfactione peragenda transire possit.

34. Quibus in examinibus qui saltem secunda vice non satisfecerit sive mediocritatem non attigerit, nequit ad clas-

sem sequentem ascendere neque post Rhetoricam ad Philosophiam pergere. Si quis etiam in secundo examine, quod non est concedendum nisi ad finem vacationum æstivarum, non satisfecerit, casus per R. P. Provincialem ad Præpositum Generalem referatur.

35. Baccalaurei artium vel altiori artium gradu potiti habeant unum annum in Junioratu, tum propter Eloquentiæ sacræ studium tum ad latini sermonis usum acquirendum tum imprimis ut melius formentur atque confirmentur in nostra vita religiosa ante Philosophiam.

36. A Sacerdotibus secundus Novitiatus annus poterit poni in Rhetorica, si Superiores illum necessarium ipsis judicaverint.

Caput V.

de studiis superioribus.

37. Prælectionibus principalibus Philosophiæ et Theologiæ scholasticæ, necnon Theologiæ Moralis et Sacræ Scripturæ, integra hora assignanda est, paucis scilicet minutis demptis quæ ut omnes conveniant concedi solent. Prælectiones vero scientiarum auxiliarium ad tres quadrantes coarctari possunt.

38. In conficienda horarum partitione, diligenter cavendum est ne tempus nimis intercise eat, cum gravis studendi labor, qui a Nostris exigitur, necessario sibi poscat diuturnum atque continuum tempus privato studio assignatum.

39. Disputationes scholasticæ vera scholastica methodo ac serio solideque a discipulis habeantur et prudenter ac scite a Professoribus dirigantur; secus habebitur gravissimum illud incommodum quod Scholastici in difficultatibus pro disputationibus conquirendis magnam faciant temporis jacturam, et solidæ investigationi doctrinæ scholasticæ et ponderandis argumentis non satis vacent, cum tamen huic potissimum sit insistendum.

40. De libro textus, a Provinciali designato, prælegendo observentur ea quæ Const. Part. IV., C. 14 et Cong. Gen. XXIV Dec. 24, n. 3, præscribuntur. Professores vero qui prima vice prælegunt ne se abripi sinant ab illo studio minus ordinato quo facile impelluntur ad novos textus sive typographice sive aliter edendos, sed antea librum textus ipsis præscriptum diligenter exponant et per commentarios bene ordinatos, solidos, auditoribus accommodatos opportune illustrent. Quamvis autem optandum sit ut Professores nostri ad libros textus parandos aliaque opera conscribenda animum adjiciant, cavendum tamen est ne librorum vel tractatuum singularium conscriptione præcipuum parandarum lectionum studium detrimentum capiat. Qui scribendi labor præterea non magnam meretur laudem si totus eo denique spectet ut sine nova luce nova compendia proferantur in lucem. Denique in studiis nostris uniformitas per

diversas Societatis partes non est negligenda. Hinc in aliqua Provincia non est introducenda ratio quædam studiorum quæ, si cum aliis comparetur, sit plane singularis. Quæ res potissimum valet de omnibus illis studiis quæ directe ordinantur ad examen pro gradu.

41. Horarum partitio in Collegio Maximo eodem ordine disponatur pro Philosophis ac pro Theologis. Eadem hora omnes scholæ initium sumant.

42. Circuli de Philosophia et Theologia scholastica saltem bis in hebdomada assignentur et integram horam durent.

43. Menstruæ disputationes saltem ter sed non sæpius quam quater habeantur præter tres menses æstivos ultimos. Philosophi et Theologi primi anni nonnisi in ultima disputatione menstrua partes habeant. Præter disputationes de Philosophia et Theologia scholastica et dissertationem forte in refectorio legendam ex aliqua disciplina philosophica vel theologica etiam in ipsis disputationibus menstruis dimidia hora assignetur aut legendæ dissertationi scriptæ aut melius alicui expositioni et discussioni viva voce factæ de materia ex aliis disciplinis deprompta v. g. de re biblica, de historia ecclesiastica, jure canonico, biologia, historia philosophiæ etc. Disciplinæ auxiliares ita distribuendæ sunt ut neque in omnibus disputationibus menstruis dissertatio vel discussio de singulis proponatur neque illa ultra semihoram protrahatur. Durent disputationes menstruæ duas horas mane et unam cum dimidia post prandium, sed non ultra.

44. Commendatur ut exercitia scripta de materia philosophica et theologica singulorum cursuum, quæ in schola tractata est, fiant ab omnibus bis in anno, verbi gratia ad tempus Nativitatis Domini et Paschatis, Anglice semel et semel Latine. Exercitia quædam scripta minora etiam sæpius fieri possunt, puta semel in mense. Hæc tamen specimina scripta non constituunt partem examinis in ordine ad gradum, at nihil obstat quominus examinator ad suffragium *favorabile* ferendum, præter cognitionem in examine orali haustam, etiam utatur sua cognitione certa ex hujusmodi exercitiis et speciminibus scriptis acquisita. Scripta de quibus est quæstio diligenter a proprio Professore cujus materia tractatur recognoscenda sunt.

45. Habeatur tum in Philosophia tum in Theologia Academia Generalis, quibus omnes tenentur adesse. Professoribus etiam commendatur ut etiam ipsi eas sua præsentia honestent: curent etiam dissertationes a discipulis dandas inspicere et dirigere iisque adjumentum in re tam utili præbere.

46. Juvat etiam non parum societatem concertatoriam (Debating Society) tum in Philosophia tum in Theologia constituere. Quæ more patrio rite ordinetur, et dirigatur ab aliquo viro perito.

Caput VI

DE STUDIIS PHILOSOPHIÆ.

DE PRIMO ANNO.

47. In primo anno Logica et Ontologia doceantur mane et vespere, sed quæstiones difficiliores ac generaliores Ontologiæ possunt relinqui tertio anno. In secundo semestri primi anni Critica historica tradatur tanquam pars Logicæ, una hora theoriæ et una exercitio practico assignata.

48. Repetitio elementorum Algebræ et Geometriæ et Trigonometriæ fiat in primo anno Philosophiæ ab omnibus per tres horas in hebdomada, ab initio anni scholastici usque ad consuetum finem scholarum.

49. In Chimiam elementarem primo anno per duas horas vel bis per tres quadrantes in hebdomada incumbatur in schola, sine *laboratorio*, ut dici solet.

50. Linguæ Hebraicæ item duæ horæ vel bis tres quadrantes in hebdomada tribuantur.

51. Matheseos et Chimiæ et Linguæ Hebraicæ specimina habeantur in fine anni scholastici sive ante examen ex logica sive postea. Quodsi quis in uno ex his speciminibus non satisfecerit, illud saltem in fine vacationum æstivarum repetere tenetur.

DE SECUNDO ANNO.

52. In secundo anno tradatur Cosmologia per quatuor horas, Psychologia vero per quinque horas prælectionum cum una disputatione sabbatina tempore scholæ alternis hebdomadis habenda et duobus circulis per hebdomadam.

53. Mechanicæ et Physicæ elementari assignentur quinque horæ quibus accedat singulis hebdomadis una hora repetitionis.

54. Biologia bis per tres quadrantes in primo semestri et Psychologia Empirica bis per tres quadrantes in secundo semestri doceantur.

55. Præterea haberi potest semel in hebdomada per tres quadrantes linguæ Hebraicæ libera schola sive academia.

56. Examen in fine anni in ordine ad gradum subeundum per tres quadrantes fiat, quorum primus Cosmologiæ, secundus Psychologiæ, tertius Mechanicæ et Physicæ elementari tribuatur.

57. Biologiæ et Psychologiæ Empiricæ, specimina habeantur eodem modo et cum eadem sanctione ac supra dictum est de Mathesi etc. primi anni.

DE TERTIO ANNO.

58. In tertio anno quinque horæ tribuantur Ethicæ singulis hebdomadis, et pariter Theologiæ Naturali saltem per quinque priores menses anni scholastici, postea speciales ac generaliores quæstiones ex Ontologia tradantur, cum

quæstionibus ad componendas invicem doctrinas pertinentibus et ad uberiorem refutationem præcipuorum errorum modernorum et ad repetitionem generalem.

59. Astronomia cum Geologia et Historia Philosophiæ singulis hebdomadis per duas horas doceantur atque saltem ante finem anni scholastici de hisce disciplinis aliqua dentur specimina. Pædagogiæ quoque primo semestri tribuatur una hora, altero semestri idem tempus arti sacræ, sed magis per modum conferentiæ quam strictæ scholæ. Linguæ Hebraicæ semel in hebdomada per tres quadrantes sit libera schola vel academia.

60. Philosophi tertii anni duas habeant liberas scholas tempore et ratione æquales bis saltem per horam vel tres quadrantes singulis hebdomadis; alteram Geometriæ Analyticæ et Calculi, alteram linguarum classicarum, ita ut unusquisque aut uni aut alteri ex consilio et directione P. Rectoris et Præfecti studiorum inter esse possit.

DE TRIBUS ANNIS IN GENERE.

61. Academia Græca per mediam horam pro Philosophis primi et secundi anni ubi moris est, et exercitium Rhetoricæ Sacræ "tonis" et conciunculis per tres quadrantes pro omnibus Philosophis semel in hebdomada habeantur. Hujus Academiæ atque exercitii Professor aliquis optime instructus curam agat, qui etiam conciones omnes corrigat et concionatores consilio suo ac judicio dirigat.

DE QUIBUSDAM CASIBUS SPECIALIBUS.

62. Si qua pars cursus nostri ante ingressum Societatis a quopiam cum satisfactione confecta est, ille neque classem neque examen tenetur repetere. Hujusmodi viri sæpe possunt cursum Philosophicum intra biennium perficere. Qui Sacerdotes in Societatem ingressi sunt post absolutum cursum quendam mere seminaristicum Philosophiæ et Theologiæ, ordinarie duos annos habeant, quibus se ad examina sua Philosophica in ordine ad gradum præparent.

63. In fine tertii anni examen de Physica omittatur. Per quadrantem Ethicæ, per quadrantem Metaphysicæ tertii anni, per decem minuta tum Logicæ et Ontologiæ, tum cosmologiæ, tum Psychologiæ examen fiat.

64. Post cursum Philosophiæ completum seligantur quidam, juxta Regulam 27 Provincialis in Ratione Studiorum, qui statim mittantur ad Theologiam, magistri scholarum perpetui seu stabiles in Collegiis futuri.

65. Item statim post Philosophiam unus, duo vel tres anni specialistis in linguis classicis vel in Mathesi et Scientiis vel in aliis disciplinis specialibus, verbi gratia historia, concedi possunt.

66. Qui seliguntur ut Professores Theologiæ vel Philosophiæ vel Sacræ Scripturæ vel alterius disciplinæ superioris fiant, sicut reliqui specialistæ, non debent per nimis multos

annos in magisterio detineri; immo ipsi quoque, ut supra in simili casu dictum est, convenientissime omisso magisterio statim post Philosophiam ad Theologiam mitti possunt.

67. Curandum est ut tempus magisterii vel præfecturæ generatim non ultra quattuor annos producatur et ut illi qui provectiores sunt ætate etiam minus in Collegiis doceant ante Theologiam, ita ut omnes ad hoc studium veniant adhuc juvenes et vegeti, quum Theologia tandem omnium studiorum nostrorum finis sit et scopus.

68. Si quis partem aliquam studiorum Theologicorum peregerit, iudicabit Præpositus Provincialis quot illi anni tribuendi sint. Qui Sacerdotes in Societatem ingressi sunt, regulariter pro diverso exitu examinis finalis de universa Philosophia sive in cursu majore sive in cursu minore per duos annos Theologiæ recolendæ dent operam.

Caput VII.

DE STUDIIS THEOLOGIÆ.

DE PRIMO ANNO.

69. Theologia Fundamentalis omnes tum majoris tum minoris cursus Scholasticos in primo anno doceatur. Id quod duplice ratione fieri potest. Prior modus in hoc consistit, ut Professor *unus* per septem vel octo horas prælectionum doceat tractatus de Religione Revelata, de Ecclesia, de Traditione divina et de Sacra Scriptura cum Tractatu de fundamementalibus quæstionibus circa actum fidei sive de acceptatione divinæ revelationis; *alter* qui Professor Sacræ Scripturæ erit, per duas horas tractatum de Introductione Generali cum Introductione Speciali in Pentateuchum et in Evangelia tradat. Alter modus habeatur, si placeat, ut unus Professor per quattuor horas prælectionum cum uno circulo et Sabbatina alternis Sabbatis doceat tractatus de Religione Revelata, de Sacra Scriptura et de fundamentalibus quæstionibus circa actum fidei sive de acceptatione divinæ revelationis; alter per idem tempus de Ecclesia, et Traditione divina.

70. In primo anno, auditores cursus minoris circulis cursus majoris non debent interesse, sed Sabbatinis assistant; repetitiones quoque in classe dare tenentur, si interrogantur. Præterea, loco unius circuli, habeant suam repetitionis horam extra tempus scholæ præside aliquo Theologo cursus majoris, nisi Professores id facere maluerint. In hac repetitione unus evocatus ex corona thesem explicet et alteri interroganti vel objicienti respondeat per viginti circiter minuta, deinde secundus eodem modo evocatus explicet et objiciat et respondeat pariter per viginti circiter minuta. Reliqua pars horæ difficultatibus et quæstitis ex corona propositis detur.

71. Professor Theologiæ Moralis doceat per quattuor horas prælectionum et unam disputationem vel repetitionem Sabbatinam tractatus de Theologia Morali scholastice et practice omnes Theologos utriusque cursus per biennium, relictis Professori Juris Canonici tractatibus de jure clericorum, de jure regularium, de jure liturgico, de irregularitatibus, de impedimentis Matrimonii, de censuris et de pœnis vindicativis Ecclesiæ. Ubi repetitio de materia scholastica versatur, fiat circulus, qualis in Theologia scholastica fieri solet, præside Professore.

72. Jus Canonicum et Historia Ecclesiastica, quæ Patrologiam et Archæologiam Ecclesiasticam includit, doceantur aut utrumque in primo et secundo anno ter per tres quadrantes vel bis per duas fere horas aut, quod melius esset, singula alternis annis quinquies per tres quadrantes. Hoc si fiat, Professoribus alternus annus relinquatur liber ad studendum et scribendum.

73. Casus conscientiæ semel in hebdomada habeatur per semihoram, cui omnes Theologi adsint.

74. Academiæ sive scholæ linguæ Hebraicæ et Græci Biblici tres quadrantes per hebdomadam tribuantur in primo anno, quæ licet omnibus obligatoria non sit, tamen a Rectore audito Præfecto Studiorum ita promovenda est, ut non ab omnibus Scholasticis penitus negligatur atque semper aliqui sint, qui in hisce linguis sint versati.

75. Habeatur Academia pro Rhetorica Sacra eodem ac in Philosophia.

76. Instituatur singulis annis per vices schola libera de iis linguis orientalibus, quæ ad Sacras Scripturas interpretandas utiles sunt. Cfr. Reg. 7. Prov. in Rat. Stud.

DE RELIQUIS ANNIS.

77. In secundo anno cursus utriusque doceatur de Deo Uno et Trino, de Deo Creatore et Remuneratore; anno tertio, de Incarnatione et Marialogia et cultu Sanctorum et de Gratia et Virtutibus infusis in genere et theologalibus Infusis exceptis quæstionibus jam primo anno tractatis; anno quarto, de Re Sacramentaria scholastice.

78. In cursu minori iidem semper tractatus doceantur unoquoque anno qui in cursu majori docentur, sed classes producantur ad septem horas prælectionum. Præterea habeantur una repetitio Sabbatina et altera alio die tempore scholæ dogmaticæ in cursu superiori attributo. Repetitio quoque saltem interdum exigatur a Professore initio scholæ ante novam prælectionem. Quæ repetitiones regantur a Professore cursus minoris atque eodem modo fiant, quo supra de repetitionibus primi anni statutum est.

79. Duo sint Professores S. Scripturæ quamprimum commode fieri potest, atque auditores utriusque cursus in tertio et quarto anno lectionem sacræ scripturæ audiant quotidie per horam. Cfr. Reg. 6. Prov. in Rat. Stud.

Quæ quinque horæ ita distribuendæ sunt, ut tres horæ tribuantur exegesi Veteris vel Novi Testamenti, duæ horæ introductioni speciali cum Archæologia Biblica et Historia Veteris et Novi Testamenti.

80. Historia Dogmatum tradatur tertio et quarto anno in schola libera bis per tres quadrantes.

81. Examen in primo et secundo anno ingrediantur quæstiones ex Theologia Morali quæ scholastice fuerunt tractatæ, item aliqua principia publici Juris Canonici: in tertio anno utriusque cursus et in quarto cursus minoris ex schola Sacræ Scripturæ congrua quædam materia in examine defendenda v. g. de aliquot insignioribus locis Sacræ Scripturæ assignetur.

82. In tertio anno fiat Academia obligatoria de Cantu Gregoriano et de Liturgia practica.

83. Qui non satisfecerit in examine dogmatico Cursus Minoris, saltem in fine vacationum majorum examen repetere tenetur, neque quisquam ad ullum ordinem sacrum promoveri potest in fine tertii anni antequam in omnibus examinibus dogmaticis et moralibus satisfecerit i. e. mediocritatem saltem attigerit. Si in fine quarti anni non satisfecerit, maneat in Scholasticatu et examen in fine vacationum majorum repetat, ut Superioribus constet ipsum *universæ Theologiæ* cum satisfactione operam dedisse. Si vero secunda vice non satisfecerit, casus ad Præpositum Generalem referatur.

84. Qui non satisfecerit in examine annuo Theologiæ Moralis et Pastoralis repetat examen saltem in fine vacationum majorum; quo tempore mox etiam examen ad audiendas Confessiones subeundum est neque ultra primum mensem anni scholastici est differendum.

85. Si quis in Cursu majori in primo, secundo vel tertio anno non satisfecerit in examine dogmatico, nec mediocritatem legitimo judicio Examinatorum saltem attigerit, nequit sacris initiari antequam in novo examine satisfecerit et iisdem legibus subest ac Cursus Minoris auditores.

86. In quarto anno, auditores cursus majoris quattuor menses illos qui diem decimum quartum ante initium vacationum majorum præcedunt liberos habeant ad studia sua complenda atque ordinanda et ad examen ad gradum præparandum. Bene autem intelligendum est hoc tempus obligatorium esse nec posse pro lubitu notabiliter imminui. Reliqui auditores Theologiæ tenentur classes frequentare usque ad finem repetitionis et examen de materia illius anni subire.

Caput VIII.

de studiis post theologiam.

87. Qui ad biennium destinantur, saltem unus alterve unoquoque anno seligantur.

88. Qui Professores facultatum superiorum futuri sunt statim ab initio scire debent cuinam disciplinæ docendæ destinentur et pro hac in biennio suo sese præparent neque quisquam ad cathedram superiorum scientiarum in Philosophia et Theologia promoveatur, qui ad disciplinam a se docendam biennio specialiter non fuerit præparatus. Cfr. Reg. 16 Prov. in Rat. Stud.

89. Bene seligatur locus ad biennium peragendum aptus, sive intra Provinciam sive extra. Pro Jure Canonico Roma commendatur, sicut etiam pro Sacra Scriptura.

Datum Romæ in festo Ascensionis D. N. J. Ch. die 16 Maii, 1912.

Franciscus Xav. Wernz,
Præp. Gener. Soc. Jesu.